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PEACE, PRIESTS & THE MISSIONS

Gregory Baum

IN DEFENSE OF UNCLE TOMS

Garry Wills

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"THE SECULAR CITY"

Andrew Greeley *Harvey Cox*

Michael Novak *Daniel Callahan*

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NEWS & VIEWS

MADRID -(NC)- Criticism of the Church in public is "intolerable" even if it concerns actual faults, according to Father Pedro Arrupe, S.J., the new superior general of the Society of Jesus.

The Spanish-born priest told *Ya*, Madrid Catholic daily:

"I am strictly opposed to any criticism of the Church. If reforms should be made, this will be done by the duly constituted hierarchy . . . It is intolerable that any defect of the Church, however real, should be broached publicly by individuals or groups, regardless of the good will they might have . . . If the person who is critical is intelligent, he will be understanding and see that the best solution will be either to keep silent and wait . . . or meekly bring the defects to the knowledge of the proper authority.

"Cheap coffeehouse criticism accomplishes nothing. The Church will provide in the manner and at the time it deems proper. One should never undertake criticism on one's own. The only thing that can result from criticizing is the creation of a climate of confusion, and the obstruction, if not paralysis, of the work of the Church in behalf of all."

We think this has long needed saying. In fact, over at our cheap coffeehouse, we remember saying the same thing in an editorial during the fourth session of the Council of Trent.[1]

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In England, the rumor is that Cardinal Heenan will be named to the House of Lords. Paul Johnson, editor of the *New Statesman* and a Catholic, agreed with the nominating but not the nominee. He wrote: "The PM was said to feel that Catholic ecclesiastical opinion ought to be represented in the Lords. This isn't unreasonable: after all, the Anglicans have a whole bench of bishops, and the Methodists have Lord Soper. But for a Labor prime minister to peer Dr. Heenan, a man of strongly conservative views in church matters, seems to me inappropriate. A better choice, I think, would be Archbishop Roberts, whose opinions, on a whole range of issues, would find a warm echo in Labor's ranks."

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Also in England, Archbishop Beck recently called a press conference under the title "The Council, Culture and the Mersey Sound," which refers to the Vatican Council, Western Culture and Beatles music. The gist of the conference turned out to be that modern music—perhaps even the Beatles—will be part of a pageant to open Liverpool Cathedral in 1967.

On the way in, a priest asked what the Council has to do with the Mersey Sound. Nobody asked the other question—what the Beatles have to do with Culture.

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A newspaper in Milan, *Il Corriere della Sera*, says the forthcoming reform of the Roman Curia will change the name of the Holy Office to "the Sacred Congregration for the Protection of Faith and Morals." Cardinal Ottaviani is quoted as saying: "We will have another name and the methods will change. Now we shall give the accused the chance to defend himself, but the principles will not change."

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The same newspaper interviewed the Pope on the eve of his trip to New York. Father Edward Duff, S.J., reporting for Religious News Service, wrote: "The impression Pope Paul left on the Milanese journalist—or at least the one communicated to his readers—is of a man who is on top of his job, well-informed of the realities of his time, relaxed in his estimate of the currents in contemporary Catholicism, capable of bursts of wry humor, directed sometimes at himself, purposeful, without illusions of easy solutions. . . ."

The lack of easy solutions was reflected in the Pope's comment on birth control, which was poorly reported in this country: "The world wants to know what is to be thought about it and we are endeavoring to formulate a reply. But what answer to give? . . . Oh, if it was only a question of conducting surveys, you see. But finally it is up to us to decide. And there we are alone. Deciding is not as easy as studying. Well, we must say something. But what? Really, God's light is needed here."

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Religion in the N.Y. Mayoral Campaign:

Groping (like so many before him) for a way to stress the non-similarity between William Buckley's social thought and that of the Catholic Church, candidate Timothy Costello announced that Buckley's "negative, divisive preachings" constitute a threat to "peace on earth, to the progress of the nation . . . and (to) the propagation of the social doctrine of the Catholic Church itself."

This statement was rather ineptly flattened out by the N.Y. *Times* and the rest of the press, into a charge that a vote for Buckley would be an anti-Catholic vote. Costello, a candidate for Council President, and resident Catholic on the Lindsay ticket, did some flattening of his own by announcing that Buckley had called *Pacem in Terris* a "venture in triviality." (As all veteran Buckley-watchers know, it wasn't *Pacem*, but *Mater et Magistra*, not Buckley, but a *National Review* editorial, that said "*it must strike many* as a venture in, etc.")

Buckley headed for high ground, replying that he would never disgrace the Church by making a candidate's religion a campaign issue. Also: "If I am a bad Catholic I will be punished by Someone I fear more than the New York Catholic voter . . . . If I am a bad Catholic, so are at least four (of the five) Cardinals in this country who have encouraged me in my work." No one identified the lone cardinal who was thus spared.

JOHN LEO

[1] "Shut up, everybody!," *Commonweal*, June 6, 1546.

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CORRESPONDENCE

The Council and Reform

Brooklyn, N.Y.

To the Editors: Your readers may find it a melancholy exercise to attempt to remember the name of the author of the following passage:

". . . Three centuries have so changed the world that the maxims with which the Church resisted the Reformation have become her weakness and her reproach, and that which arrested her decline now arrests her progress. To break effectually with that tradition and eradicate its influence, nothing less is required than an authority equal to that by which it was imposed. The Vatican Council was the first sufficient occasion which Catholicism had enjoyed to reform, remodel, and adapt the work of Trent. This idea was present among the motives which caused it to be summoned. It was apparent that two systems which cannot be reconciled were about to contend at the Council; but the extent and force of the reforming spirit were unknown.

"Seventeen questions submitted by the Holy See to the bishops . . . concerned matters of discipline, the regulation of marriage and education, the policy of encouraging new monastic orders, and the means of making the parochial clergy more dependent on the bishops. They gave no indication of the deeper motives of the time. In the midst of many trivial proposals, the leading objects of reform grew more defined as the time approached, and men became conscious of distinct purposes based on a consistent notion of the Church. They received systematic expression from a Bohemian priest, whose work, *The Reform of the Church in its Head and Members,* is founded on practical experience, not only on literary theory, and is the most important manifesto of these ideas.

"The author exhorts the Council to restrict centralization, to reduce the of-

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APPLIED COLLEGIALITY

Though the five conciliar documents promulgated by Pope Paul on October 28 cover a wide range of subjects, a common theme is worth remarking. We are referring to the great number of suggestions, recommendations and directives to be implemented after the Council. Clearly, the Council Fathers recognize that certain changes must be made in the structure of the Church and in its institutions. But they avoid implying, as was sometimes the case in the past, that the changes have somehow already been made. The "Constitution on the Church," for instance, promulgated at the end of the third session, seemed to take it for granted that adequate channels already exist whereby laymen can make their views known to their bishops; but of course they don't.

Of the five October 28 documents, the declaration on the Jews has, quite understandably, received the most public attention. But for the internal life of the Church, the decree concerning "The Pastoral Office of Bishops in the Church" may turn out to be the most important. Though it contains some of the same ambiguity on the matter of collegiality that marked the "Constitution on the Church" (by insistently reiterating the primacy of the Pope), the sum total of its recommendations for the future amount to a very different picture of the episcopacy than has been common in modern history.

For instance, the Council Fathers express a "desire" that the Curia be reformed, that its departments be "reorganized and better adapted to the needs of the times, regions, and rites especially as regards their number, name, competence and peculiar methods of procedure . . ." That, it appears, covers just about everything, and the message is clear enough. The Fathers also "desire" that "the office of legates of the Roman Pontiff be more precisely determined." (Translated into the American idiom, that might

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mean: "Just who does the Apostolic Delegate think he is, anyway?") Among their recommendations are also: a greater use of sociological research on the part of the bishops; voluntary retirement of aged and ailing bishops; a greater sense of the needs and requirements of less wealthy dioceses; dialogue between priests and bishops, and between bishops and secular leaders.

Of special interest is the strong urging of the Fathers "that in each diocese a pastoral commission will be established over which the diocesan bishop himself will preside and in which specially chosen clergy, religious and lay people will participate." We have long advocated the establishment of such commissions. They could provide the channels of communication needed between bishop and laymen, could increase the contacts between all the different groups which make up a diocese, and could bring to the total welfare of a diocese the technical skills and insights of a varied group of people. Given the conciliar recommendation, we see no reason why any further hesitancy need be felt about the value of a full lay and religious advisory body in every American diocese.

Unfortunately, the Fathers failed to develop a few brief references to assistant pastors. While they urged mutual charity and cooperation between pastors and assistants, they made no recommendations which would strengthen the dignity and role of assistants. This is no small omission. The lot of assistants is too often little better than that of indentured servants. In the larger dioceses they may have to wait twenty to thirty years before being given a pastorate of their own. In the meantime, they are rarely given the freedom and flexibility of the kind which would let them prepare properly for an imaginative pastorate. The value of diocesan commissions, however, is that problems of this kind could be raised. Everything depends, then, on what the bishops choose to make of the conciliar recommendations.

DECENT OPINION

Not since Suez in 1956 has there been anything quite like the Rhodesian crisis to put Britain on the spot. As the responsible party legally, and to a large extent morally, for the political fate of four million African Rhodesians, she has her own conscience to contend with as well as the opinion of the world. Dr. Michael Ramsey, Archbishop of Canterbury, compared Britain's obligations in Rhodesia to her duty in 1939 to defend Poland against Nazi aggression. Both he and the British Council of Churches support the government's use of force, if necessary, to prevent a unilateral declaration of independence (UDI) by Rhodesia's white ruling class.

From a practical standpoint, questions of military force and economic sanctions are at the heart of Prime Minister Wilson's decisions. By the establishment of a Royal Commission to determine whether a majority of Rhodesians, white and black, wish independence under the present 1961 Constitution, which does not provide for majority rule prior to independence, Mr. Wilson has gained much-needed time. Force and sanctions are removed a little from the heart of the matter, at least for the time being. However, white extremists and African nationalist leaders, still under detention, reject the assumptions underlying the Commission's work. Force and sanctions may move in a little closer again.

The Organization of African Unity (OAU) warned Britain it would find itself isolated in Africa if it failed in its responsibility. It too supports the use of force if necessary to prevent UDI. But President Nyerere gave a welcome boost to sanity when he stressed that the right solution for Rhodesia is more imperative than a quick one.

Aside from the time he has gained, Mr. Wilson's best ally is the mystery that surrounds Britain's exact intentions in case of UDI. Yet any question of economic sanctions must inevitably be tied up with the possibility of military intervention. In the first place, belief in that possibility is necessary if economic sanctions are to be effective. Secondly, the havoc created by sanctions on the economy of Rhodesia (though some deny this would happen) would sorely tempt her to retaliate economically against neighboring Zambia; this could bring action from several quarters, Britain most obviously, but also from the OAU or the U.N.

The U.S., aware for once of the very great stake it has in dissociating itself from white supremacy and colonialism, has been supporting Britain all along. However, there is an odious notion currently abroad that Rhodesia's claims for independence are somehow comparable to the U.S.'s in 1776. But it is not Rhodesia's independence we question, it is her determined policy of racism which is quite indifferent to "the decent opinions of mankind." No, Virginia, the "Spirit of '76" was not racism, and it is essential for the good of the world today that nobody gets the idea it ever was.

RIGHTS TO RESEARCH

Those dreamers who think that government involvement with the economy is mainly due to "do-good" welfare measures like Social Security, or unemployment

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compensation ought to take a look at some figures presented by Senator Philip A. Hart. Senator Hart (D. Mich.) fears that the public may be losing the benefit of the vast number of inventions and scientific discoveries which are made in the course of government-financed research. He points out that at the present there is no consistent government policy toward the possession of patent rights to discoveries paid by federal research money. The Atomic Energy Commission takes title to all inventions arising from its research projects. The Defense Department does not, permitting private contractors to take title even when the discovery in question results from research completely supported by the government.

The question of patent rights is terribly complicated, and cannot be settled with easy formulas. In some cases the protection offered by the granting of secure patent rights to private groups guarantees that the investment needed for the development of a discovery will be made. In other cases, such protection merely means that a new idea is quietly filed away where it cannot upset the current market, or that the public can obtain a new product only on monopolistic terms.

The Senate Subcommittee on Patents, Trademarks, and Copyrights has before it five bills outlining possible patent policies for U.S. research projects. The bills range from Senator Hart's, favoring United States retention of title to inventions and placing the burden of proof for exceptions on private contractors, to Senator Dirksen's "soft" measure, favoring private contractors. One or more of these measures should reach the floor during Congress' next session. Meanwhile, Senator Hart's figures make clear the extent of the problem.

Item: In 1965, $21 billion will be spent for research and development in the U.S. This is 50 percent more than was spent even four years ago.

Item: Two-thirds of this—$15 billion—will come out of the U.S. Treasury. Of this $15 billion, about $3 billion will be used by the government itself; another $2 billion will be contracted with colleges and universities; and the greatest amount by far, about $10 billion, will be paid to private industry working on government research projects.

Item: Government-financed research and development produced 40,000 patentable inventions between 1945 and 1962. The rate at which such discoveries are made is constantly accelerating.

Item: The Defense Department, with the loosest policy toward retention of title to inventions, spends half of all federal research funds. It also allocates 60 percent of its research money to ten corporations, 25 percent to three corporations.

BISHOPS AND CRITICISM

Criticism in the Church is bound to become a continuing problem. Those who are encountering the Vatican Council's spirit of self-analysis for the first time will not always say things that will endear them to authorities; many of the authorities themselves still fail to see the permanent role of criticism in any healthy community, and easily repair to the old patterns in which any criticism is viewed in terms of disloyalty.

This is plain enough. The only thing to do is to encourage everyone to contribute his ideas about the Church's life, while isolating and identifying criticism that is irresponsible, whatever its source.

This means zeroing in on irresponsible remarks by laymen and the lower clergy, which is a simple enough matter. It also means that the same yardstick must be applied to remarks by bishops, which is awkward.

Bishop Topel of Spokane has said that 1964 was a year of shame for the Catholic press, partly because bishops were criticized by name in Catholic journals during that year. His implication was that episcopal criticisms, such as his own, were not up for discussion, at least the kind that might issue in public dissent. That, after all, was why he spoke out in the first place.

But what are we to say about the current wave of anti-critic criticisms amid the American hierarchy? Names and facts are almost never mentioned. We are told that the Catholic press is slanting the news (Bishop Adrian of Nashville), that the critics are living in a ghetto of their own cultural prejudices and intellectual snobberies (Bishop Dwyer of Reno), that the "new breed" are Catholics so steeped in pride that little is sacred to them (Bishop Mueller of Sioux City), that "extreme" theologians and ecumenists are trying to soften the concepts of sin and heresy (Bishop Kearney of Rochester), and that the Catholic press may have been infiltrated by Communists (Archbishop Hurley of St. Augustine).

Beyond these, there are less startling but probably more influential episcopal statements attacking the professional ability and integrity of Catholic journalists and critics. The regular attacks on the Catholic press, always without identifying the target or stating the case, are simply uncivil. They serve to undermine Catholic journals just at the moment when they are most needed —and most worthy of respect for their recent growth. The journals themselves are understandably reluctant to enter a quarrel with a bishop, but if they make no comment, it can give the impression that proper standards for criticism in the Church apply only to laymen. It isn't true, is it?

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ALL THINGS CONSIDERED

The Crime of David Miller

This is a personal note on behalf of David Miller, the young man from the Catholic Worker who burned his draft card on coast-to-coast TV and was subsequently arrested by the F.B.I. I never met him but I feel I know him anyway, or at least that I've known a lot of people very like him.

Twenty-five years ago I was twenty-two, like David Miller, and like him I was with the Catholic Worker, along with John Cogley and other still-good friends. We too had a House of Hospitality, and we even had our own monthly paper. There I guess the similarity stops. Most of us in the Chicago group were not pacifist, although the majority of those in the national movement were, and John Cogley, Tom Sullivan and I all eventually ended in the armed forces. I served almost four years, most of the time in the infantry and most of it overseas. I have earned just as much right to make my views known, then, as those vociferous veterans who have been shouting epithets at the youthful anti-war demonstrators, and I emphatically deny that any useful national purpose can be served by putting David Miller in prison for five years.

By all reports Miller is a quiet young man whose main responsibility at the C.W. has been sorting and distributing clothes for the poor. Like all in the movement, he lives in voluntary poverty and shares a cheap apartment on New York's Chrystie Street with another young Catholic Worker. Nobody is shooting at him, but unless things have changed a lot, he would eat better in Vietnam.

I don't want to engage in idle comparisons. I will say, though, that except for the time when someone was actually trying to kill me, life in the army was easier and more pleasant than life at the Catholic Worker. I mention this for only one reason. If anyone is foolish enough to think that young Miller has chosen an easy way, he should dismiss the thought—even aside from the question of how much moral courage one needs to go against the crowd.

I know there are all kinds of complications in this question. The anti-war demonstrations bring out all types, and one cannot sympathize with everything that is said or done in the way of protest. I fail to see, for example, how one could justify those who counsel others on ways and means of evading the draft by feigning illness, homosexuality or the like. Then too I imagine there is no doubt that a few Communists have infiltrated the movement for their own purposes—just as I suspect there is no doubt that the Administration would like us to imagine that all the protests against the war in Vietnam are either Communist-inspired or beatnik in origin. But this does not seem to me the central point.

What is the central point? As I see it, it is this: war—any war—must be subject to moral judgment. The tradition of the Church has always been to restrict violence, to contain it within limits, to "civilize" warfare as far as that is possible. Moderns may laugh at the idea of wars that came to a halt on holy days, but is our total or near-total kind of war better? Is there not a horrible grain of truth in what David Miller's pacifist supporters say, that "it is better to burn a draft card than a child"? Christian teaching has always emphasized the protection of non-combatants. Are there not too many women and children being burned alive in Vietnam for us to be quite comfortable about it?

The plain fact is that too many people just don't care about such facts. Oh, they are sorry, in an abstract sort of way, but they feel nothing can be done. War is war, they say, and they set no limits on it. To my mind such thinking is impossible for a Christian; it represents a relapse into barbarism against which the Church historically set her face.

The stakes are high. No matter how tempted men might have been, there once were automatic limits on what evil they might do if only because of the limits of technology. Today technological limitations are almost gone. In total war, hundreds of millions would die immediately from nuclear blast and fire; other millions would die slowly of radioactive exposure or starvation. This is not something in the realm of an abstract maybe; it is eminently possible here and now.

I favor negotiation, not American withdrawal in Vietnam; in my opinion the Administration has tried in good faith to bring the opposition to the bargaining table, although I think it should now follow Senator Fulbright's most recent suggestion that we call off bombing North Vietnam for a period. When all is said and done, though, the fact remains that the war in Vietnam is a cruel and ugly one, just as the war in which I fought was cruel and ugly. We need the David Millers to make sure we never forget that fact. JAMES O'GARA

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Report from the Council

PEACE, PRIESTS AND THE MISSIONS

GREGORY BAUM

The last chapter of the schema on the Church in the Modern World deals with the question of peace and war. It gave rise to an interesting and significant discussion on the Council floor. The chapter itself had many merits. Perhaps the most significant point is the insistence that the conscience of mankind regarding war is at this very time undergoing a change. After describing the horrors of war and the immorality of total destruction by whatever weapons, the text suggests that in a limited way and for just causes there may indeed be a justification for war. This is an allusion to the traditional doctrine of the "just war." The text, however, immediately adds that the conviction is daily growing among men that under no circumstances can war be regarded as a legitimate means to establish the right order in society.

The text of the schema, which on first reading appears to be a contradiction, is in reality an antithetic statement revealing the changing conscience of mankind. It is the expressed intention of the text to stir up all Christians to do their utmost to assist and collaborate in this transformation of public conscience. The authors of the schema feel that the Church cannot help the cause of peace by making a startling condemnation of nuclear weapons or by reproving modern warfare as intrinsically evil; the great contribution of the Church to the cause of peace should be the eager engagement of all Catholics in the efforts to bring the public conscience to greater maturity.

The moral power of the Church in today's world is not exercised through new laws and condemnations. What counts is that the Church find the language to stir the consciences of men and that Catholics, inspired by the Council, engage themselves to join in conversation with their fellow citizens and influence the public opinion of the nation. No decree on the morality of war published by the Holy See could ever achieve the effect on the conscience of the world as Pope Paul's visit to the United Nations in New York. It seems to me that we are moving toward a new style in expressing the Church's moral teaching.

The chapter on war and peace had its shortcomings. One sentence read, "When God's law is not evidently violated, the competent authority must be presumed to be in the right, and its instruction must be obeyed." Many bishops felt that in the name of this principle crimes had been committed in this century and that therefore more rights should be attributed to the individual conscience. Since there was much insistence on this point, it is likely that this sentence will be changed.

The text acknowledged the right of conscientious objection. This is something new in the Catholic Church. A number of bishops from Catholic countries objected to the text; they felt that the declaration went against the ethos of their nations. On the other hand, a much larger number of bishops asked that the present text be strengthened. For men who have this calling, conscientious objection may well be a powerful witness to the Gospel of Christ and the anticipation of a future moral consensus of mankind.

The chapter acknowledges that the present "balance of terror" seems to provide a certain stability; at the same time it asserts "this balance is something absolutely monstrous." The sentence, which provoked much criticism, haltingly approved, in the present situation, the possession of nuclear deterrents. Many bishops insisted that this sentence went too far in approving the status quo. The Church cannot change the present political situation, but there is no need to give an ecclesiastical "placet" to the existing preparations for war. During the discussion in this 4th session, only those bishops spoke who wished to strengthen the schema in the direction of peace; the bishops who wished to insist on preserving the rights of defense did not speak in public. One may presume that they handed their remarks to the commission in writing.

The Church as Missionary

The next schema proposed for discussion on the Council floor dealt with the missions of the Church. After a rejection of the first draft last year, the docu-

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ment had been totally rewritten. The present text presented a magnificent theological vision of the Church as essentially missionary in character. It took up the doctrinal themes of chapter 1 of the Constitution on the Church, dealing with the missions of the Son and the Holy Spirit, and applied them to the Church, thus revealing her missionary character as a sharing in the missions of Jesus and His Spirit.

Even though the Church has a single mission, the actual form which this mission takes differs according to the situation in which she finds herself. We distinguish the mission of the Chuch in an area where she is not yet established (missionary activity in the usual terminology), in an area where she has been established recently but where she is still in need of outside help (the so-called young churches), in an area where she has been established for centuries and yet is in need of outside help (for instance in South America), and finally in areas where she is long established and capable of supporting herself (the so-called Christian West). In all these areas, the Church is in the state of mission, even if the particular missionary activities differ widely from area to area. There is, however, in virtue of the Church's unity and the collegiality of bishops, a common responsibility for the whole Church, so that any part of the Church must be willing to help any other where help is required and the means to this are available.

The schema destroys the old image of missionary lands: we no longer look down, in patronizing fashion, on the countries where the Christian faith is still young. We are in basic solidarity with them in the selfsame mission of the Church.

The schema also destroys the popular though widely spread idea that beyond the Church and apart from Christian preaching, the Holy Spirit is not at work and hence that the so-called pagan populations are destined to eternal perdition. The schema acknowledges the action of God in humanity as a preparation for the fullness of grace in Jesus Christ. The text encourages dialogue with non-Christians and hence envisages considerable changes in missionary techniques in Africa and Asia. The schema presents the mission of the Church as a highly significant event in the salvation history of humanity, for through the preaching of the Gospel by the Christian Church the day is hastened when Christ returns in glory to establish His kingdom which will have no end.

The bishops received the new text with approval and gratitude. Some severe criticisms were made, however. The schema does not sufficiently take into account the ecumenical movement. There is no painful realization that to outsiders Christianity appears divided and that the impact of our missionary activity is severely impaired by the existence of many Churches competing with one another. Some Fathers insisted that the decree on ecumenism must be taken more seriously in missionary work. Collaboration among Christians is possible in social and other temporal matters; but even in specifically Christian matters, the Churches must learn how to work together and produce effective signs of unity before men. In this way will Christians and non-Christians acknowledge, in addition to our disunity, the unity which already exists among us and the perfect unity towards which we strive.

One bishop speaking in the name of about 100 prelates from all over the world insisted that we must find, not simply words, but concrete gestures to embody our ecumenical intention. As an example he referred to Pope Paul's meeting with the Patriarch of Constantinople, to the restoration of a venerated relic to the Church of Greece, and the common prayer of the Pope with the observers at the Council.

Unresolved Problems

There are many unresolved problems in regard to the missions; and it is not surprising that the schema does not adequately deal with them. What is the role of the great world religions in the plan of God? How can the schema on the missions be reconciled with the declaration on the Catholic attitude to non-Christian religions? Should the mission of the Church in Asia and Africa aim at the conversion of the population, or should the Church simply offer her help in dialogue, witness, and service so that others may more easily enter into what is God's will for them? Quite a number of missionary bishops felt that the contemporary theological understanding of humanity, as it was expressed in the schema on the Church in the Modern World, was producing a crisis in many missionary countries: these bishops felt that the present schema on the missions did not sufficiently insist on the fact that apart from the name of Jesus there is no salvation.

Another problem is the justification of a purely spiritual understanding of the Church's mission. Is it really the main mission of the Church in our century to preach the Gospel? Jesus Himself walked through the villages of His country "doing good." How is the effort of the Church to imitate her Master in helping mankind to reduce the misery on this earth related to her mission? Some might think that the schema of the Church in the Modern World is a more effective statement of the Church's mission than the present schema on the mis-

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sions, which considers the message of salvation in separation from the transformation of life on this earth. These important questions are unresolved in the Church. The schema does not face them squarely and hence does not point the way to a solution.

The final document discussed at the Council was the reworked schema on the priesthood. The new text was still rather severely criticized by the Fathers. There emerged a real conflict between two different conceptions of the priesthood, even though the Constitution on the Church, chapter 3, had definitely opted for one of them. We have here an instance of a common phenomenon: many of the bishops have not assimilated the doctrine contained in the documents for which they voted in the past and which had already been promulgated. Some of them still talked as if there was no Constitution on the Church and no Council Decree on Ecumenism.

One conception of the priesthood defines it by its relationship to the eucharistic sacrifice. The priest is a worshipper. His principal work is offering sacrifice. He is a sacred person exercising the cultic functions in the Church. The other conception of the priesthood, that taught by the Constitution on the Church, defines it as a participation in the office of Christ as Herald of the Good News, as Priest, and as Shepherd. According to the Constitution on the Church, the fullness of the ministerial priesthood resides in the bishop; the presbyter (priest) exercises this priesthood in dependence on the bishop. The priest is therefore an apostle, a leader among men, a man who creates Christian community; he does this through the ministry of the Word, the celebration of the sacramental liturgy, and his spiritual leadership.

The bishops were divided on this issue. The bishops from Italy and Spain in particular still defended the cultic conception of the priesthood. This issue is more than a matter of theological definition. The spiritual ideal and the style of life of the priest will be largely determined by the way in which he conceives his role in the Church. His relationship to other priests, to the laity and to the bishops is profoundly modified as one passes from the first to the second conception of the priesthood. His appreciation of Mass depends on his understanding of his own role. Is Mass for the priest first of all the sacrifice he offers in the name of the whole Church? Or is it first of all the celebration of the paschal mystery by which God in Christ forgives our sins, makes us brothers, and builds the community which is the Church?

The revised document will not be totally consistent in its theology. But already now it contains many excellent things, and after the revision it will make a substantial contribution to a renewed understanding of the priesthood in the Church.

What Happened in Commissions

While these discussions were going on in the Council hall, other documents that had been amended by the commissions were proposed to the vote of the Fathers. There would be so much of interest to report in regard to the final amendments and to the final acceptance of them by the bishops. For a true evaluation of the Council, of its freedom and its pressures, one will have to know what went on at the commission meetings. These things are in part reported by the press. In Rome, whatever is hidden is soon shouted from the rooftops. But to find a systematic presentation of the development of the various documents and the determination of their final form, often not without some real strain in the commissions, we will have to wait for more detailed studies of the 4th session.

The declaration on the Church's attitude to non-Christians, including the Jews, was voted upon and finally approved on October 14 and 15. Out of about 2000 votes there were still 250 *non placets.* It is quite safe to say that this group was made up of bishops with very different motives for rejecting the declaration. There were some missionary bishops who, after some bad experiences with one or other of the great world religions, did not approve of the positive descriptions made of them in the declaration. Then there were bishops who opposed the declaration because they regarded the statement on Christian-Jewish friendship politically dangerous or perhaps even undesirable. Finally, there were undoubtedly some bishops who voted *non-placet* because they could not approve of the weakening of the text made as a concession, however minimal, to the bishops from Arab lands fearing retaliation.

On October 18 began a week's recess. The bishops do not meet in the morning in the conciliar hall. Those belonging to conciliar commissions have a great deal of work. Some of the episcopal conferences are meeting during this week in order to discuss certain subjects submitted to them by the central authority. I shall report on this in my next article.

On Thursday, October 28, Pope Paul will promulgate the following conciliar documents in public session of the Council: the decrees on the pastoral office of bishops, on the renewal of religious life, on seminary formation and on Christian education, as well as the declaration on the Church's attitude to non-Christian

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religions. This will be a great day. What remains to be done? The discussion of the documents is, in principle, over. A number of amended documents, especially the schemata on the Church in the Modern World and on Religious Liberty, will have to be presented again for voting, and after the treatment of the *modi* on the part of the commission, the final form will be proposed to a definitive vote. A great deal of work remains to be done—but almost exclusively in the commissions. How will the Council Fathers be occupied? Will there be a long holiday during the month of November? These things are not yet clear.

The semantics of racism

IN DEFENSE OF UNCLE TOMS

GARRY WILLS

There are no words more powerful, or more cruel, than "Uncle Tom." They are the special torture Negroes reserve for other Negroes. They can almost magically check a gesture of understanding, harden lines of division, and inflict a subtle racism on those most engaged in the fight against intolerance. They paralyze the Negro who would cross invisible barriers.

The "Uncle Tom" charge was at first used to identify a black Quisling who collaborates with white oppressors of his race. As such, it could once, and can still, brand something despicable. But our country's racial problem is becoming, with increasing urgency, not one of outright oppression but of mutual incomprehension. Many of us, on both sides, would extend hands to each other, if only we knew how; but it is hard to find the way, the words. Both sides stutter, at best; or shift uncomfortably and wish for the right things to say or do; solicitous, uneasy, afraid of making things worse instead of better. In *Manchild in the Promised Land*, Claude Brown describes his tentative expeditions away from the home ground of Harlem, his nervous first encounters with some friendly inhabitants of the intimidating white world: "I just didn't know how to approach them. I used to think that maybe my voice was too low-pitched for them. Most of these cats were nice clean gray boys, and I knew I was kind of crude, right off the streets of Harlem. I didn't know how to talk to these cats. They were polished. I was pure Harlem."

What Brown did not grasp at the time is that the whites were probably as ill-at-ease, as convinced that they were not doing the right things to reach him. Almost like members of foreign countries, we must be content to speak to each other, most of the time, through "spokesmen"; and the spokesmen for the weaker "country" are understandably wary. They have good historical reasons for distrust. Their own people ask for results and chafe with impatience—again, understandably; they are the ones who live in rat-infested tenements while the negotiators slowly arrive at some understanding of each other, clumsily try to find ways to cope with the frustrating circumstances that make slums self-perpetuating. And then someone—an individual, perhaps, or the representative of a small faction—raises the ugly specter of racial betrayal. From that moment the very successes of any spokesman, any beginnings of understanding or cooperative endeavor, can be used against him. Men who have labored all their active lives for understanding between the races—a Roy Wilkins, a Dr. King—move through perpetual whisperings that they are "going soft." They are forever asked to resubmit their credentials, by some gesture of militancy, by disowning the very progress they have made, by returning to hostile shouts after they have taught men to catch the quieter inflections of calm reason.

The threat and fear of the "Uncle Tom" charge exercise an unremitting pressure on every Negro who achieves public stature. James Baldwin, for instance, began his career with repeated assurances that he did not mean to become a propagandist ("I do not like people who are *earnest* about anything"), but an artist ("I want to be an honest man and a good writer"). He said he did not mean to be a Negro writer, but a writer: "I don't like people who like me because I'm a Negro." But he was not armored—how can anyone be?—against

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the charge that he had forgotten his own; had run away to France in order to forget them; had "Tom'd." He has been hemmed into increasingly strident assertions that he *is* a Negro writer; that he is *mainly* Negro; that Negritude is the obsessive fact that does, and must, swallow all things in his life, in all men's lives. And these elegant stridencies are now imitated by lesser writers—writers like Thomas Merton—so that they drift ever further from reality.

Baldwin was extraordinary in Harlem; he would have been extraordinary anywhere. He did not lead the street life; he was a leader even as a boy preacher, an artist who spent his childhood with Dostoevsky. His trials resemble those of the very talented man in every race; he is not a typical Negro voicing the typical Negro's fears and hopes. When he does not want integration in the "burning house" of the American bourgeoisie, it is Greenwich Village speaking to us, not Harlem. The pretence that it is Harlem leads Baldwin into an artificiality, a fake "Negritude" that resembles Norman Mailer's more than it does the aspirations of that real father who looms like a dark sphinx over Baldwin's life and work. Baldwin could not understand his father, his family, his own people, a Harlem that was not his; he had to rebel against them, to find a new world. But instead of exploring that new world with his sharp outsider's eyes, he has been driven back in fantasy to an unreal Harlem of his mind, one he hates yet feels he must defend. In doing so, he invents a spurious Negritude, one that others can don at will because of its very artificiality. So powerful is the alchemy of the Uncle-Tom threat: it can even change a Baldwin into a Mailer, eagle into crow.

A Different Harlem

A Harlem very different from Baldwin's is to be found in Claude Brown's book. Brown *did* live in the streets; he led gang wars, pushed dope, "Murphy'd" soldiers, was in and out of court and correctional institutions. He was not a celebrity back from France who interviewed the Muslim leader one night for the *New Yorker*; he was a hypnotized votary, for a short time, of the Coptic faith. His juvenile prison-pals belonged to the first phenomenal wave of Muslim converts. He knows. He *does* speak for the Negro. Yet there is extraordinary stuff in Brown, too; and, though he is of Harlem, Harlemy, loving and fearing his home, serving it by bringing its reality close to us in his book, he too had to break its debilitating chains. Is that not what the Negro movement is all about—breaking the chains of one's childhood?

Some answer, No. It is not enough for some rarer souls to escape. Harlem must be transformed. Not everyone can escape it; and those who escape owe something to those who stay. They must live with guilt if they enjoy their freedom and close their minds to the fact that their fellows are still in chains.

I doubt that any of them forget. They probably do feel guilty that they made it when others as talented were beaten back by the odds against them. Indeed, it is this very guilt that makes them wince so visibly at any hint of Tomism; makes them cultivate, even, an artificial racial solidarity, wear Baldwin's exotic black *panache* of Negritude.

But what are they to do about this guilt? Return to Harlem? Eric Hoffer gave a blunt "Yes" to this question last year in the *Times Magazine*. He said the Negroes *need* a ghetto, a structured society in which leadership is not drained off but turned back toward the tasks of internal discipline and improvement. Only when the Negro has thus devoted himself to raising the general level of his people's performance can "acceptance" be realistically accomplished. The ghetto must acquire a shape before it can be dissolved.

There are many things to criticize in this thesis—the all-or-nothing view that "acceptance" must be of a bloc as a whole, not of the individuals one meets; the refusal to see that a separate society of Negroes, no matter how orderly and progressive, must harden the racist presumptions of the bloc-approach, making of the Negro community "another country" indeed, one not speaking the language or sharing the goals of other Americans. For Hoffer, the problem is exclusively "theirs," and *we* say to *them*: "Go solve your problems; then come around to us for acceptance when they are solved." Worst of all, he does not see that his proposal would seal off hope. The Negro could never escape, explore, improve himself. He would be welded indissolubly to his bloc. He must live on the same street all his life, with no greater option than to be the dispenser rather than the recipient of welfare and advice.

Charting Escapes

The Negro who escapes is, by that very fact, performing a service. He teaches others it can be done—those inside, on the edge of despair; those outside, who say nothing good can come from our Harlems. He lives in a new situation, and he should be allowed to recognize that fact. He can speak outside the ghetto, however scarred by it, open up the lines of communication that have been lacking. If this is being an Uncle Tom, then we need more Uncle Toms. To say to a man who has, by

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almost superhuman effort, raised himself out of Harlem, that he must return there—to say, for instance, that civil rights leaders may not send their children to private schools—is to ask for something beyond heroism, something that would darken the hopes of future Baldwins and Browns. Harlem is a better place because they escaped it. Every departure leaves an opening through which others can get out, light can get in. Some will stay, as their individual calling prompts them. In time Harlem can be transformed; but only when it is perforated with escape routes.

Claude Brown's book was criticized by the reviewers—notably by Paul Goodman and Nat Hentoff, and in COMMONWEAL by Martin Tucker—because, after telling us in reeking detail *how* Harlem lives, and how Claude Brown lived his childhood, it does not give us enough *whys*. Hentoff complains that Brown did not explain how he could have escaped a life saturated in crime and fear and hate, nor project a social welfare scheme based on his experiences; therefore "the book allows the society to cop out and continue looking at 'the problems' as mainly that [sic] of individuals." According to Goodman, Brown has not done enough political work ("There is nothing on Cuba or the atom bomb"), nor faced up to the fact that Harlem is a place "*he* must change."

Goodman even calls Brown a coward: "he has little moral courage in probing or revealing himself." He *owed* us an explanation of his success story. What did explain it? Many things. The young Brown saw, reflected in the honest eyes of some social workers, a glimpse of his own worth. He is generous in recording the efforts of these men and women over the years. But which worked most good on him, or why? He cannot say. The mystery of freedom is at work. Most "conversion" stories talk around the edges of decision yet leave the center dark. A moment stands out for no apparent reason—the child's chant that Augustine heard in Africa, "Take and read." For Brown, a whole series of such moments nudged him the way he went—a piano solo heard over the telephone, prompting him to study music; a hero-worshipping child who wanted to imitate him ("I don't have time for any cocaine right now. I've got to go and do something, and I've got to do it before another little boy with a dog comes up and asks me what I do"); the surfacing of determinations slowly formed—not to kill a junkie, not to get a police record. Why did he go this way? Why did he fall in love with a buck-toothed girl when there were prettier ones around?

Others would, no doubt, reflect back and impose on these moments some sociological "why." Claude Brown, case #231, Type G: wanted to play the piano because jazz is one established way to achieve a simultaneous Negro protest and prestige, a way to belong and to escape. Maybe. But why did the desire hit him then, why for the piano? If Brown were fascinated with these easy schematizations, he could no doubt supply them—thus pleasing the Goodmans and Hentoffs who think Baldwin is profound because he invents whys that have nothing to do with his own individual reality. But Brown is both more observant and more honest than a Goodman, who insists on explanations of childhood in terms of the Bomb, or than Hentoff, who says the story is "too easy" if it concerns an individual. Even to possess individuality—to be Claude Brown, rather than Type G—is to be an Uncle Tom. For such is the charge moving restlessly under the reviewers' dissatisfaction with the book. The book is not ideological enough; it neglects Cuba; Brown has no right to his own life, it must be shaped, according to his critics, to fit the concerns of politicians.

What "Did the Trick?"

To admit that we do not know which of the social workers' efforts to rescue Brown "did the trick"—or if any of them did—will not, as Hentoff fears, weaken society's resolution to help those in Harlem. To believe in a mysterious, irreducible, secret freedom at the heart of each human being is the way to maintain hope that the core can be reached—if not one way, then another. This alone can spur us to reach out a thousand ways toward a man, knowing one is there, and is worth reaching. But if the social determinist with his pat "why" gets his way, gets funds to transform a bloc by some sure method, and then fails, what is left?

To speak, but not as a man; to be a whole race speaking—that is an impossible job. It robs man of his real self and forces him into the artificialities of messianism. To demand this of any Negro who lifts a compelling voice is a crippling return to racism. It asks the man to become a type, to sink his individuality in an image. Yet men *do* ask this, and accuse others of "moral cowardice" when they fail to obey the command. The American Negro has a special duty to Harlem; but only because he is an American, not because he is a Negro. His duty is the same as everyone else's. No less, and no more. He must not (and cannot) forget his past; but he should not be trapped in that past as in a prison. Yet those who subtly or crudely spread the Uncle Tom charge are laboring to keep that prison's walls intact, to keep the Negro first and foremost a Negro, not first and foremost a man.

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"THE SECULAR CITY"

An Exchange of Views between Andrew Greeley, Michael Novak, Harvey Cox and Daniel Callahan

ANDREW GREELEY

Chicago, Ill.

To the Editors: In his recent article in which he joins in the chorus of praise for Harvey Cox's best-seller *The Secular City,* Daniel Callahan [Sept. 17] laments that Catholic theologians do not pay much attention to sociology. For obvious reasons I can but agree with such a profound comment. But theologians like Mr. Cox and Mr. Callahan had better beware; if sociology becomes a *locus theologicus,* the camel will have his nose in the tent and theologians will be forced to argue not only with each other—which is perfectly legitimate sport—but they will also have to argue with obstreperous sociologists who will want to question the sociological assumptions that theologians will be making.

But the fat is already in the fire and it is my intent to question the sociology on which Mr. Cox and Mr. Callahan base their theology itself, which seems to be an Americanized version of Bishop Robinson's marriage of Bonhoeffer and Tillich. If Messrs. Cox and Callahan say that the Church can get along with secular man, I am not disposed to argue with them. My problem is not whether religion can live with secular man, but whether he exists; and I will contend that save in senior faculty positions in some universities and in certain places in the communications industry, secular man is not common in the United States, and does not seem to be growing more common. On the contrary, secular man is a theologian's romanticized version of mass man and he doesn't exist either.

To say that man is becoming secular has, it seems to me, taken on at least five different meanings in contemporary writing:

1) Religion is not formally identified with every aspect of human life as in primitive societies.

2) Man in his public and private life does not live up to the ideals of his religious belief.

3) Religion should not attempt to influence the decisions of civic authority or indeed play any role beyond the spiritual formation of the individual believer.

4) Men are less likely to belong to religious organizations or go to church than they were in the past (let us say a hundred years ago).

5) Religious faith and religious organizations have little (and progressively less) influence over the lives of men and the life of society because man is leaving behind the primordial, tribal, communal *"gemeinschaft"* style of life of the past.

The first proposition is unquestionably true, but hardly new; it was true even before the birth of Christ. If it is amended to say that religion does not have the direct and intimate relationship with public life that it did in the middle ages, the statement is still true but now merely several hundred years old, although it is not immediately clear that this means that religion has less influence. Whether religion was dominating public life or vice versa in the so-called ages of faith is at best a moot point; but I would not immediately agree that the Archbishops of Chicago, New York and Boston have less impact on society today than did the Archbishop of Paris during the Bourbon monarchy.

The second statement is certainly true, has always been, and probably always will be, but is hardly sufficient grounds for a new theology.

The third notion is a theological value judgment and may or may not be true, but does not prove that the city is in fact secular.

The fourth proposition is demonstrably false in American society and can hardly be what the neo-secularists mean.

So we assume that at least in our discussions with Messrs. Cox and Callahan we are dealing with the secularity described in the fifth proposition. This seems to be legitimate in view of Mr. Callahan's remark that, "The much bemoaned anonymity of urban life, for instance, Cox hails. It provides the possibility of an historically unparalleled freedom from social convention and culturally enforced mores. Mobility and rootlessness provide like possibilities, a liberation from the smothering embrace of small-town provincialism" (To which an evil but frolicsome spirit in the back of my skull mutters, "Oh yeah? We should have it so good!") And Mr. Cox himself adds, "Every college sophomore knows that modern man is a faceless cipher" (at which the frolicsome spirit goes into peals of laughter about sophomores and their clichés being used as proof for anything).

But what other proof do either Mr. Callahan or Mr.

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Cox offer for their theories of the anomie of modern urban man? Cox quotes T. S. Eliot, Soren Kierkegaard, Ortega Y Gasset, Rilke, Franz Kafka, and Ferdinand Tönnies; and this, my friends, is the sociological dimension in contemporary theology. We argue to an anonymous, mobile, secularist society on the grounds that everyone knows it exists (including sophomores) and that theologians, philosophers and literature know it more than anyone else. As to the sociologists who in recent years have thoroughly studied the concept of mass man, well, no one bothers to read them, much less to take them seriously. There is indeed a long sociological tradition about the shift from peasant society to industrial society which in oversimplified fashion is presented to college sophomores and can be taken in its simple-minded version to offer some substance to the assumptions of Messrs. Cox and Callahan. Tönnies called it the shift from *Gemeinschaft* to *Gesellschaft* (translated frequently into English as "Community" and "Association"); the followers of Charles Horton Cooley speak of the change from "primary" (intimate, face to face) relationships to secondary (formal, and specific) relationships; Howard Becker wrote of the change from the "sacred" to the "profane"; Robert Redfield used the words "folk" and "urban"; and Talcott Parsons has synthesized all previous theories by developing a series of continua (the number of which changes periodically) between universalistic and particularistic, achieved and ascribed, specific and diffuse modes of behavior.

Common to all the theories is the concept that with the breakup of the peasant village with its traditional, intimate, family-centered, tribal, static patterns of action, there emerged a radically new kind of human behavior that was formal, contractual, rationalized, impersonal, dynamic and highly individualistic. The assumption of the theorists of mass society (and, by implication, of Messrs. Callahan and Cox) is that this new kind of behavior destroyed the old so that modern man is a mere face in a lonely crowd, living an atomized, detached, alienated, anomic life; *gemeinschaft* is gone, lament the mass society theorists; for poor modern man there remains only heartless *gesellschaft*. And the secularist theologians arrive on the scene and announce, "How wonderful because man is at last free."

But there is another sociological tradition which would dissent. Scholars in this perspective would not deny the rise of *gesellschaft* and its tremendous importance to modern life. But they would have considerable scepticism about the demise of *gemeinschaft* until they see convincing proof. They would rather be inclined to suspect that primordial, tribal, non-rationalized behavior has survived in "technopolis" (Cox's word) and indeed is prospering in its transmuted forms. They would further not be surprised to find that in the primary group, *gemeinschaft* elements of human behavior are still of decisive importance on many occasions, if not most occasions.

The Chicago school of sociology, to its credit, never did buy the mass society theory. Since Robert E. Park took his first hard look at Chicago it became clear to this school that metropolis was not anomic but symbiotic, that the city was made up not of atomized individuals but of hundreds of tightly organized and competing local neighborhood communities. And as far as the large cities in the North Eastern and North Central parts of the country are concerned, no one has ever proved Park wrong and the suburban migration has, if anything, proved him right. Man's inclination to build up *gemeinschaft* communities as quickly as he can has apparently not abated.

In more recent years, as sociology has turned to the search for proof for the broad generalizations of the past (apparently what Professor John Donovan means by "naïve empiricism"), the tradition of skepticism about "mass society" and "anomic man" has grown stronger. Elton Mayo and his colleagues discovered that production at the Hawthorne plant was determined not by the rationalized schedules of the plant manager but by the informal decisions of the face to face friendship groups on the assembly lines. Samuel Stouffer found that the primary motive for courage in combat was loyalty to one's "buddies" in the squad. Shils and Janowitz described how the final breakdown of the Wehrmacht came only after the combat soldier lost his personal trust in his non-com. Lazersfeld and Berelson learned that voting decisions were made not by isolated individuals but by groups of people in face to face contact with each other. Elihu Katz noted that marketing decisions were also part of a primary group process and not the result of decisions of individual purchasers. Gerhard Lenski shocked the sociological world by showing how religion was a more important predictor of human behavior than social class. My colleague, Alice Rossi, discovered that, despite all claims to the contrary, the extended family was still a thriving institution and the image of the isolated nuclear family "going it alone" was sheer romanticism. Herbert Gans and Nathan Glazer and Daniel Patrick Moynihan decided that not only was the ethnic group still very much with us, but that it showed no signs of losing its vitality (and, in another role, Moynihan found that ethnicity could still beat you in an election). In short, weep not for *gemeinschaft*, it is still very much with us; and if Glazer, Moynihan,

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Lenski, and Mrs. Rossi are to be believed, it shows no signs of going away.

My basic objection to the work of Harvey Cox is that *The Secular City* shows no awareness of the existence of this tradition of sociological inquiry or of its implications for urban life. If in some respects the city be more secular than it was, it is also very unsecular. The so-called pre-urban elements have survived into the urban milieux and will continue to survive. A theology which ignores the vigor of the primordial, elemental, *gemeinschaft* bonds that hold a city together is at best only half an urban theology.

I could be tempted to forgive the sociological naïveté of *The Secular City* if the author and his admirers gave any signs of looking at American cities the way they really are outside the ivy-covered ivory towers of the theological schools. How anyone could look on Chicago beyond the limits of Hyde Park and argue that the primordial elements of human society—religion very much included—are unimportant, I cannot possibly fathom. The real estate men are aware of how important religion and ethnicity are in suburban developments and how church construction can shape the formation of a whole community. The politicians know it with their delicately balanced tickets and appointments. The journalists know it with their careful coverage of religious news. The Chicago Commission on Human Relations knows it when priests and ministers are summoned to control potential race riots. The federal government knows it when it relies on the advice of religious agencies in the war on poverty. The civil rights leaders know it with their heavy reliance on clerical leadership. The community organizers know it when they rely on the clergy to be the key people in their efforts.

Even at the University lectures on religion and classes about it are well attended, large numbers of graduate students are practicing believers, and ethnicity, if not religion, is, if my faculty colleagues are to be believed, still an important rallying point for social life. Chicago a secular city? Not the way I see it. It has secularized, formalized, rationalized elements of course, but the tribal, the sacred, the informal, the traditional still seem very strong and, as far as one can observe, are not growing appreciably weaker.

I would suspect that the same thing could be said for most large cities in the country. Los Angeles may be an exception, but if the so-called City of Angels is the secular city of the future, then God help us all.

Nor am I persuaded, for all of our happy talk about the relationship between Church and State, that organized religion and religious belief are unimportant on the national scene. It is fashionable in liberal Catholic circles to deny the importance of religious involvement in the civil rights movement (while at the same time criticizing religious leaders for not being more involved); but federal officials, who periodically renew their demands that religion produce a national consensus on racial justice (and on the war against poverty and any other cause that the government thinks might be religious), are somewhat less sceptical. Nor are the latter necessarily more naïve. Thadeus O'Brien, in a study of changing attitudes on race, discovered that the strongest predictor of attitudinal change was how a respondent answered the question, "Did your minister (or priest) preach in the last several months on racial justice?" We may claim to have a diaspora society because such claims make us feel very dynamic and brave, but it might be more realistic to admit that we have a multi-denominational quasi-official religious establishment which suits most people just fine.

I do not argue that the situation I am describing is better for religion than the secular city would be if it ever comes into existence; it might be possible indeed for religion to be much more dynamic in the secular city. I am simply contending that the secular city does not exist and given the human's tendency to preserve the traditional, the primordial, the supra-rational elements of his life, the secular city may never exist. A theology of the contemporary American city cannot presume that secularity is the only major dimension to be dealt with. Unsecularity is equally important. I further trust that these comments will not be written off as either "conservative" or "optimistic," words that Catholic liberals are inclined to use to describe any attempt to get at the facts behind their sweeping generalizations. The question at issue is not whether the unsecular city is better than the secular one, but whether the secular city actually exists and whether secular man is very common. On the basis of the most recent empirical sociology it is hard to answer in the affirmative to either question. The city is a dynamic balance of the anonymous and the tribal, the sacred and the profane, the secular and the unsecular, the rational and the traditional and the balance does not seem to be a very precarious one. This may be a more complicated vision of the city than that of the mass society theorists, but it has the advantage of being more in accord with the facts. It may present a greater challenge to the theologians who are looking for a new vision of the city, but if theologians are going to play the game of using sociology as a jumping-off point, they had better be warned in advance that simple and uncomplicated sociological generalizations are usually the kind not yet tested by the collection of facts.

The question still remains as to why sober and per-

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ceptive men would be swept along by a view of the city which is at such variance both with sociological data and the readily observable phenomena of city life. It may be in part that their own environment at the upper levels of university life or in the mass media is peopled by a far higher proportion of secular men than is the rest of the republic, although it is not clear either that the universities are as secular as some deeply religious observers think they are or as some senior faculty members would like to believe. Indeed it seems to me that some of the senior faculty members are not so secular as they would like to have us believe.

The vision of the secular city is also tempting because it sweeps away many of the complexities of the past and offers promise of a brave new beginning. The "God is dead" approach to theology sounds dramatic and dynamic and missionary and fearless. The traditions of the past are gone and now we can bear witness in truly evangelistic fashion in a society where man is at last free from "small town provincialism" (one might almost add, "from the human condition"). Black is black and white is white and a new era of the gospel is about to begin in the cold clear light of the secular city. How stirring! How exciting! How romantic! And how wrong. The past is still with us, the city is still complicated, man is still narrow and provincial, and traditions still burden us and on occasions enlighten us. How dull. But how true.

So by all means let there be a dialogue between sociology and theology. But if theologians are to make use of sociology in their speculations, then let it be the most recent and the most factual and the most sophisticated sociology and not the popularized, romanticized, sentimentalized sociology of the college sophomore.

(REV.) ANDREW GREELEY

MICHAEL NOVAK

Stanford, Calif.

To the Editors: Those who belong to traditional religious communities are undoubtedly undergoing a spiritual crisis, and it is probably a crisis of culture rather than of faith. One may, however, agree with the way in which Messrs. Callahan and Cox state the problem without agreeing with the direction in which they turn in seeking a solution.

The radical issue is to decide what religion is. Since we have never experienced pure, unacculturated religion, but only religion as it has been incarnated in various forms of Jewish, medieval Catholic, and modern Protestant cultures, no one of us seems very certain about what is transitory in religion and what is indispensable.

Both Cox and Callahan, it seems to me, speak mainly from within the tradition of the secular enlightenment and modern Christianity. Bonhoeffer himself explicitly traces his intellectual lineage in *Letters and Papers from Prison*; it is the tradition of the enlightenment. The notions of "reason" acceptable within this tradition make inevitable the disparagement of metaphysical inquiry and a radical misunderstanding of alternative traditions. Both Cox and Callahan reflect a widespread contemporary disdain for metaphysics, its "dead myths," and useless "quandaries." In this way they are without question representative of the present conventional wisdom of the leading secular community.

But in a pluralistic society, one need not be abashed by the present conventional wisdom. Any well-developed, sophisticated viewpoint is bound to seem irrelevant to those who do not take the trouble to acquire the experiences, attain the series of insights, and achieve the expertise of concrete judgment required for the mastery of the viewpoint. I have recently spent three years trying to acquire the horizon of contemporary Anglo-American philosophy, and another two years trying to enter the complex horizon of American Protestant thought which Cox outlines in his article. When I first undertook these studies, I could not for the life of me understand what lecturers or writers were saying, or why they thought important some of the things which excited them, or why they dismissed some matters (which seemed to me significant) without argument.

Moreover, I think I have learned that there is no such thing as "the wholly secular man," an abstraction, but only very many individual secular men. In a pluralistic society, each one of them finds himself a member of various minority groups, and each of these groups has an argot and viewpoint of its own, which seems irrelevant to other minority groups.

Again, part of the irrelevance of religious language and religious thought which both Cox and Callahan correctly observe seems to me due to the fact that the American educational system, on the university level as well as in the lower grades, allows our people to grow up religiously illiterate. Such students are unable to distinguish authentic religion from the cultural forms which presently go by the name of "religion." Cox is correct when he says that the vast majority of Americans probably regard religion as exactly the kind of phenomenon which Bonhoeffer rejects. But I don't think you can cure that problem with semantics—preaching a "religionless" Christianity—nor with an effort to become "wholly secular."

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Callahan questions the distinction between the sacred and the secular, and then goes on to employ it; and I think he accepts too uncritically the purported sharp distinction between (all?) modes of philosophical thought and (all?) modes of biblical thought. Catholic scripture scholars, reacting against the cartesian scholasticism of the seminaries, frequently accept that distinction as a polemical device, but it seems to me that current scholarship is increasingly calling it into question. This difference between Callahan's intellectual approach and my own is basic. I think it results from his greater commitment to the modern philosophical tradition, and his failure to find in any of his encounters with scholasticism, metaphysics, or even existentialism and personalism, anything that can be "understood" from within the horizon more familiar to him. Consequently, his criticism of other modes of thought seems to me representative of one tradition, the presently leading tradition in American schools, rather than able to penetrate other traditions and to understand them from within.

Above all, I think he underestimates the resources of several strands in the Catholic tradition. St. Therese of Lisieux understood quite well what it is to live "on the borders of unbelief, doubt, and heresy." Her entire mature life was a night of faith. She also understood the fact that every single object, event, and person is *both* secular and sacred; nothing is merely religious, or on the other hand religionless. To feed another man is a secular act. It is also a religious act. Only the point of view changes, not the empirical facts. Those disturbed Catholics of whom Callahan writes are wrong if they are looking for their Christianity to knock them over with its "relevance." All it offers is a point of view, a horizon, within which the most wholly secular act imaginable is also imaginable as a symbol of one's love for God, reverence for other men, sense of personal inadequacy or personal gifts, etc. Many Catholics (and Protestants) are disturbed, but perhaps because they have not penetrated into the riches of their own faith—as people like Dorothy Day, for example, have. Grace does not operate in a vacuum, and where there is no effort of imagination and faith the sacred slips from view. It is not "given" as facts are given, but as grace is given.

Moreover, in three respects the authentic teaching of Aquinas is secular in the sense required by Cox: (1) his ethics, despite the clear and certain laws laid down by legalistic scholastics, is based on the notion of practical wisdom and singular, contingent, individual decisions; (2) his theory of grace respects the integrity of natural things, which are to be celebrated for their own sakes, and, moreover, does not picture man's action and God's action as in competition; he does not try to "make room for" God; (3) his theory of the meaning of the word "God," despite conventional misrepresentations of it, does not imply that God is known because He is needed to function in our scientific theories or in the dramatic plot of our lives as some *deus ex machina*. Silence about a hidden and unimaginable God is fitting, but sometimes the human being must speak and then it is good to have precedents with technical sophistication concerning some, at least, of the mistakes to be avoided.

The Catholic tradition has a great deal to say on the problem of secularization, partly because it was not as deeply involved as Protestantism in the religion of the modern age, and partly because it has already undergone so many cultural transformations, and thus has had to exercise a working theory of transcultural interpretation. Lonergan has been trying to make that theory explicit.

I agree with Callahan that even present-day Catholic thought does not mean much to secular men. For one thing, linguistic, analytic, and pragmatic philosophy are practically virgin territory for such Catholics as come to them aware of other ways of doing philosophy; there has been very little dialogue of the sort believing and nonbelieving existentialists and phenomenologists have been able to conduct in Europe. In the United States, the intellectual gap between the secular and the Christian world has been extraordinarily wide; but dialogue is a two-way street, and the task of entering a highly developed horizon different from one's native horizon requires the expenditure of sweat, blood, and abundant mental self-criticism which those who are complacent are unlikely to think worth the candle.

Finally, I think the three criteria which Cox ventures as a way of beginning to speak of God to "secular man" are too loosely drawn. For the Church of medieval Christendom was (1) undivided in faith; (2) supremely political, effective both in the "spiritual" and in the "temporal" domain; and (3) all too willing to make ethical pronouncements which were concrete and specific. The problem of incarnating Christianity in the social fiber of a new kind of secular culture is an old one, but in noticing the new aspects in our present version of the problem we ought to learn as much as we can from the solutions which preceded ours.

In closing: I am prepared to admit that "the world" is not one part of the mission of the Church, but rather that the Church is just one small part of the mission to the world, which was given to Christ by Him who "so loved the world." But I do not think that the essence of the Church consists *only* in its engagement with the world. Love of God and love of neighbor are so inti-

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mately related that the surest proof of the first is the concrete achievement of the second, but the two loves are not totally identical. If it is a mistake to separate the temporal and the eternal according to the perennial tendency of platonic Christianity, and if it is impossible to "synthesize" the two perspectives by setting them side-by-side, it is likely that an adequate eschatology provides a thoroughgoing way of celebrating the contingent course of history and, nevertheless, standing under the judgment of a hidden, sometimes apparently cruel, transcendent God, Who at a point in time entered history to say that, despite appearances, He loves. We do not "need" God, but we are privileged to understand that our destiny is not exhausted by the beauties and labors of building the secular city. MICHAEL NOVAK

HARVEY COX

Cambridge, Mass.

To the Editors: Naturally I am very pleased that my book, *The Secular City,* has elicited responses from such a respected sociologist as Father Andrew Greeley and such a stimulating critic as Michael Novak. Let me deal with them in turn.

I am delighted that Father Greeley believes, with me, that a searching conversation between theologians and sociologists on the role of the church in contemporary urban society is imperative. I only regret that he has somehow misread much of the intention of my book and that most of this reply must be given over to clarifying misinterpretations. This unfortunately cuts down on the space left for the kind of substantive dialogue from which both of us, I am sure, would profit.

Father Greeley devotes half of his article to refuting what he calls the "mass man" and "mass society" sociologists. He never actually names these culprits so I presume he must mean such writers as William Kornhauser and Bernard Rosenberg but at one point he seems to imply that Tönnies, Cooley, Becker, Redfield and Talcott Parsons also run with the mass society pack. I hope he does not mean this since they would all be very uncomfortable with that appellation. Father Greeley does indicate that the common assumption of these unidentified "mass society theorists" is that "modern man is a mere face in a lonely crowd."

Now, since I do not hold that assumption (indeed, much of *The Secular City* is devoted to attacking it), and since I profoundly disagree with what I understand to be "mass society" theorists, Father Greeley's ringing refutation of them simply goes by me altogether and our dialogue never gets going. Sometimes I suspect that a less hurried reading of my book might have enabled Father Greeley to husband his telling polemical energy for a worthier target. Let me show what I mean by a couple of examples of his having overlooked or misconstrued my case.

Father Greeley's error in identifying me with the "mass society" sociologists derives from a strange misreading of a phrase (on p. 39 of *The Secular City*) that "every college sophomore knows that modern man is a faceless cipher." Contrary to what Father Greeley believes, however, I exhibited this trite sophomore cliché *not*, as he seems to think, to *prove* modern facelessness but precisely to reveal the sophomoric banality of such accusations and to try to arrive at a more accurate view of modern urban man. Not one to understate his position, Father Greeley returns no less than four times to this hapless sophomore and the (admitted) silliness of proving anything on the basis of what sophomores say. I am sorry Father Greeley missed this point. It has been a perfectly evident one to most readers, which is no surprise since on the same page, only nine lines later, I insist that such sophomoric ideas are "cheapened and trite."

But Father Greeley seems to be one of those no-nonsense sociologists with whom one cannot risk very much subtlety in elucidating an argument. Perhaps the fault is mine, and if I want to be understood by sociologists, I should in the future sternly avoid even a smidgin of irony.

Still, if the point about the sophomore with his faceless urban man escaped Father Greeley, his next misreading is harder to chalk up simply to the sociologist's tightly disciplined respect for the literal. He goes on to support his assertion that I belong to the popularized and sentimental "mass society" sociologists by recalling that in order to prove my case, "Cox quotes T. S. Eliot, Soren Kierkegaard, Ortega y Gasset, Rilke, Franz Kafka and Ferdinand Tönnies." He clinches his indictment by adding ". . . this, my friends, is the sociological dimension in contemporary theology."

It is true that I quote or refer to these worthy gentlemen. But what Father Greeley fails to say, or perhaps did not notice, is that I quote them not to prove my case but *in order to differ with them.* All these writers represent, sometimes admittedly with eloquence and intelligence, a view of modern urban society which my whole book seeks to criticize. Once again our dialogue is frustrated.

But let us press the search for a real issue between us.

Father Greeley seems clearly to have strong likes and dislikes among schools of sociology. He apparently has small regard for the Cooley-Becker-Redfield group with

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whom he links Mr. Callahan and myself. I admit that I have learned a lot from reading the works of these men although I disagree in important respects with all of them. But surely Father Greeley is too hasty in calling them "popularized, romanticized, sentimentalized." Father Greeley's own preference is for what he calls the "Chicago school" but he also makes room for Mayo, Shils, Stouffer, Lenski and others. Again these are all competent sociologists from whose work I have greatly profited. Yet, for some reason, Father Greeley believes I have "no awareness" of this sociological tradition. He demonstrates my ignorance of them by suggesting that if I were aware of them I would certainly know that "pre-urban elements have survived in the urban milieu" and that "the tribal, the sacred, the informal, the traditional still seem very strong," and that ". . . primordial, tribal, non-rationalized behavior has survived in technopolis (Cox's word) . . . ."

I introduced the word "technopolis" on p. 5, a page which Father Greeley seems to have read. But then, on page 6, I wrote: "Nor is tribalism merely a historical category. Even today . . . we find residents of New York City with a tribal mentality . . . We are all tribal, town and technopolitan to some degree." But I am not sure Father Greeley read page 6.

Of course our modern cities are a mixed bag of tribal and technopolitan, pre-urban and urban components. I never said that secularity is "the only major dimension" of the city, just that it is the newest, the most baffling and seemingly the hardest to cope with theologically.

I am sorry that either my inexact writing or Father Greeley's hurried reading of *The Secular City* has delayed a needed conversation on the real issues of the book. There are things on which I think we could converse profitably. For example:

1) I would be tempted to ask Father Greeley how anyone who, like himself, is pledged to "the most factual and most sophisticated sociology" and is tenaciously opposed to unfounded generalities can be so sure about what will happen in the future. Though we agree that pre-urban elements do survive in today's technopolis, how can he be so sure, on a strictly factual basis, that they "will continue to survive"? I would agree with him that "the secular city does not yet exist" (as I say on p. 6 of *The Secular City*), but how can he be so sure that it never will?

2) This leads to what I suspect would be the major difference between us. In Greeley's brief paper, I sense an unarticulated but operative theory of social "stasis." He sees the city as made up of symmetrically stable components of religious and profane, rational and traditional, sacred and secular. "The city," says Greeley, in the sentence that comes closest to revealing his own covert social theory, "is a dynamic balance."

Here, then, is a kind of homeostatic theory, very common in contemporary sociology, but certainly not beyond criticism. The critics of homeostatic theory say that although it makes sense of systems and stability in a society, it has trouble dealing with authentic change and newness. Some of its critics would even maintain that homeostatic social theory betrays a conservative ideological bias. It can be used to rationalize stability and status quo, to oppose change.

There are sociologists, however, and in one sense Max Weber (hardly a sentimental sophomore) is their progenitor, whose theory of society is based on linear change moving in a particular direction. Some would speak of this elemental change as "differentiation"; others as "rationalization"; still others as "secularization." Using this type of theory, it would be possible, at least, to make a case for the thesis that pre-urban patterns *are* diminishing in importance in modern society, that "development" or even "social evolution" do provide more adequate models than "balance" for understanding our world, especially when we see it in historical perspective.

I think Father Greeley and I would undoubtedly disagree on whether urbanization and/or secularization can serve as liberating tendencies. He seems very convinced that they do not, although his expressed basis for this opinion ("Oh yeah? We should have it so good!") falls somewhat short of the sophistication and factuality he expects in others. Here, I think, he, not I, is the romantic. Despite the enormous problems and obvious dangers of urban civilization, I still contend that the widened range of choice it offers people, in marriage partners, work opportunities, and moral options, provides the possibility of an immensely expanded freedom for man. It is our misuse of the gift of urban life and our denying it to certain people that I would oppose, not the essentials of urban life itself.

Incidentally, Father Greeley's foray into a sociology-of-knowledge inquiry as to how Mr. Callahan and myself, both "sober and perceptive" men, can be so wrong-headed also goes somewhat astray. He attributes our puzzling density to our environment at the "upper levels of university life or in the mass media." I am embarrassed to admit in public that for me, at least, this is not quite the case. Although I do teach at Harvard, I have been there now for only six weeks, not quite enough time to reach "the upper levels" (though I was privileged to shake hands with President Pusey at a reception two weeks ago). Besides, I reside and write (and think) not in Cambridge, but in Roxbury,

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Boston's diminutive Harlem. I believe I feel and experience the city, with all its bewildering problems and its exciting possibilities, with all its contradictions and complexities, just as directly as Father Greeley does. Mr. Callahan will have to answer himself for the degree of secularity up there at the ethereal pinnacle of the mass media where he and his fellow COMMONWEAL editors are perched.

There are many points at which I would hope further conversation between Father Greeley and myself would result in agreement. I am sure that we would both confess that the dilemma of how to preserve what is humanizing and enriching from our religious and ethnic traditions while discarding those elements which dwarf and divide us is a crucial problem for urban living today, one for which there is no pat formula. Needless to say, as a theologian I long to find ways to unlock the treasures of our common Christian tradition without returning to the tribalism in which our various denominations were once enmeshed.

Finally, the problem of a "non-religious" interpretation of the Gospel is far too complex to deal with here. We have come from a period in which Christianity was thought of as the true or highest religion, into a period in which such men as Karl Barth, Paul Tillich, and Dietrich Bonhoeffer suggest that the Word of the Gospel must be first of all a word "*against* religion." I am not persuaded that the Christian critique of religion will result in a fully "postreligious age," but surely we cannot simply assume, without hard theological analysis, that the Gospel must always wear a "religious garb" as Bonhoeffer called it. We must not give up the task of trying to do what he called "speak in a secular fashion of God" just because it seems difficult. Meanwhile my own affirmation of Christian secularity could be summed up in these words of Pierre Teilhard de Chardin: "In the name of our faith, we have the right and duty to become passionate about the things of the earth."

Michael Novak's criticism is also concerned with the nature of "religion" and its relationship to the Gospel. I would defend the need to extricate the Gospel from "religion," but only if Bonhoeffer's definition of the term "religion" remains constant in the discussion, i.e., religion as dependency, inwardness, and a metaphysical perspective which sees *this* world (or "horizon," to use Mr. Novak's Husserlian terminology) somehow subsumed within another one. Against this kind of "religion" the Gospel calls man to maturity, away from a fascinated obsession with his own soul and toward *this* world and this *saeculum* as the appropriate sphere of Christian existence. If another definition of religion is introduced, then naturally the discussion shifts ground. Unfortunately, though Mr. Novak uses the term "religion" repeatedly, he never does tell us what he means by it and this complicates the task of replying to him.

Now for some points of disagreement with Novak: In tabbing Bonhoeffer as a child of the Enlightenment, I believe Mr. Novak has oversimplified a man of highly subtle and broadly inclusive intellectual lineage. Bonhoeffer did respect the Enlightenment more than most theologians, including Mr. Novak, do. But he was also, and I would say even *more*, a son of the Reformation and an heir of the Christian humanism of the Renaissance. Like Pico della Mirandola, Bonhoeffer celebrated the dignity of man as the crown jewel of God's creation. Like Luther, he opposed any good work as a precondition of God's unbounded grace, even if it be the good work of somehow making oneself religious. Bonhoeffer's theology, as Gerhard Ebeling has pointed out, is vigorously and implacably *Christological*. In Him, God, as it were, becomes "secular." It is Jesus Christ, God's secular event, which requires a secular interpretation. I think the Incarnation, not the Enlightenment, is really the key to Bonhoeffer's thought.

Mr. Novak concedes that Callahan and Cox have put the finger on the "conventional wisdom" of the day. He rightly contends that there are other viewpoints one could have, given the time and inclination to develop them. But this is just the point. The Church is called to proclaim the word of God in, with, and under the thought forms and symbol patterns of its day. We have already learned to communicate the Gospel more or less adequately in the idiom of Aristotelian and scholastic metaphysics and in the argot of idealism and maybe even existentialism. But this will not suffice today. Many of our technically and politically oriented men won't hear the kerygma unless we do the same thing for the emerging world-views of our period. This doesn't mean we simply swallow some new *Weltbild* whole any more than St. Thomas collapsed before Aristotle or Tillich surrendered to existentialism. The Christian transforms culture by plunging fearlessly into its metaphors and thought processes.

Our situation today is not, however, just the same old need to "incarnate Christianity in the social fiber of a new kind of secular culture." The culture into which the Church came in the late Hellenistic period was not a "secular" culture in our modern sense. It was a sacral culture. But ours is not. Ours is a differentiated and radically pluralistic society very different, I think, from anything we have seen before. I believe the secularization process which has brought us here is the fruit, in part at least, of the Christian Gospel and its impact on the West. To me, secularization means (as I wrote in

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The Secular City), "man turning his attention away from worlds beyond and toward this world and this time." Of course there have been notable secular individuals in the past. The colorful 13th century emperor, Frederick II (*"Stupor Mundi"*), is one of my favorites. But such people were exceptions and only in our time do we see a whole cultural *manière d' être* arising which can be called "secular."

Now admittedly there is no "wholly secular" man or society, and the new mood is a vastly difficult one to measure or quantify. But that doesn't make it any less important or any less real.

Finally, just turning our attention toward this world is not, in itself, a good thing. One can turn toward the world to exploit it, to debase it, or to serve it. The Christian turns toward this world because God does in Jesus Christ, and he does so for the same reason, to "love it and give himself for it." The fashioning of a new secular piety will be difficult, but we are not totally devoid of precedents. The worker priests, Simone Weil, and Bonhoeffer himself provide provisional models. Georges Bernanos once said, "When I shall be dead, tell the kingdom of the earth that I have loved it much more than I ever dared to say." This articulates the style of the secular Christian better than anything I could write myself.

HARVEY COX

DANIEL CALLAHAN

Ethereal Pinnacle, N.Y.

Once upon a time I was intimidated by letters of the kind Father Greeley has written. Here is the professional sociologist bearing down on the amateur, a sword in one hand, a knife in the other and at his back a legion of names, citations and statistics. To the uninitiated, the prospect is appalling. Not only does one face the actual loss of all serious standing, but he has also to suffer the fantasies visited upon amateurs, notably that of being "found out" by one's betters, of imagining oneself covered with shame and the object of secret snickers.

However, as a veteran of assaults by Father Greeley, my early fantasies have disappeared. I discovered that the real issue is not just whether one is competent in sociology, but whether one accepts his favorite sociological schools, names and data. If one doesn't, but opts for other sociological trends and statistics, the label of "naïveté" is quickly bestowed. This can be very educational, and I have learned much from Father Greeley's criticisms, but it might be well on his part to concede that sociologists fight furiously among themselves over most of the issues under discussion here. Lord knows what kind of fantasies *they* must have.

All of this is by way of saying that I am impressed with Father Greeley's sociological arguments, but don't feel demolished. I didn't contend (and as Mr. Cox shows, neither did he) that the secular city is triumphant or that secular man is the only man of our day. I will only contend that he is beginning to make his appearance; that he seems to me the logical outcome of modern history and hence to be expected; and that, if Christianity can cope with him, it may find in the world which he will make a setting of unparalleled value for the proclamation of Christ. Father Greeley pertinently observes that there are many countersigns. He is correct, but my own observations tend to support those sociologists who see some significant changes taking place. I am mystified why Father Greeley, who has written effectively many times on social change, should be so resistant to the idea that man's conception of religion, community, the city and God could also be undergoing some important changes.

Mr. Novak does not display the same kind of resistance, but I think he also underestimates the magnitude of the changes taking place. He argues, with notable serenity, that the "Catholic tradition has a great deal to say on the problem of secularization." This I don't doubt—I myself make use of certain strands in the tradition—but I am equally impressed by the uniqueness of the present historical moment and the need for fresh approaches. For me, this means that it is just as important to press original lines of inquiry, to look for new problems and questions as it is to probe the tradition for past insights. Both tasks are required, but I think the emphasis should fall at the moment on an attempt to find what is unique and different in the contemporary cultural transformations. My own reading of history convinces me that a major reason why the Church has been slow to respond to cultural change is that it mistakenly thought, at the outset of revolutionary upheavals, that it knew all the answers, that the "Catholic tradition" had already solved all possible problems. I'm sure this is not Mr. Novak's position, but when he insists on the richness of the tradition, he makes it appear that nothing really new can come upon the scene.

At the same time, I think he underestimates the uniqueness of Christianity. He says, for instance, that "all [Christianity] offers is a point of view, a horizon . . ." This seems to me wholly inadequate, neither rich nor strong enough to take account of Christ's absolute demands and self-revelation, or discriminating enough to distinguish Christianity from a philosophical or ideological world view. To commit oneself to Christ is not

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just to achieve a "point of view" or a means whereby we can imagine different acts in different ways. If, as much contemporary work on faith and Christology argues persuasively, faith essentially is trust in the person of Jesus Christ, a relationship of love and hope, then it is highly misleading to translate this faith without remainder ("all") into the language of "horizon" and "point of view." Those analytic philosophers whom Mr. Novak implies I love just a bit too much would call this a "category mistake." It is, I think, possible to see a new horizon as a consequence or an unfolding of one's faith in Christ, but I think it seriously mistaken to confuse this possibility with the faith itself.

One of the great values of Bonhoeffer is that he tried to take us away from mistakes of this kind. "Religion" supplies us with a "point of view," answers our questions about existence, fulfills our needs. But Bonhoeffer was saying that Christ gives us something even better: Himself. Moreover, Christ can give something to that consummate man of our age, the "man who has everything." "Religion," by contrast, can only give something to those who have nothing or very little; it begins to fail when men are able to fashion a meaningful horizon of their own making. That is why Bonhoeffer's point about a "religionless" Chrisitanity is more than a matter of semantics. And why Mr. Novak's "horizon" may seem a very insipid dish to an emergent secular man.

I think Mr. Novak has misread some passages of mine when he speaks of my "failure to find in any of his encounters with scholasticism, metaphysics, or even existentialism and personalism, anything that can be 'understood' from within the horizon more familiar to him." On the contrary, I have received almost all of my major orientations, concepts and interests from these encounters. From my exposure to what Mr. Novak calls "the presently leading tradition in American schools" I have received far less, mainly an interest in language and the logical structure of various modes of discourse. I am not, then, criticizing one tradition by means of another, but rather trying to apply what I have learned from the "presently leading tradition" to that which has shaped, formed and nurtured me: scholasticism, personalism . . . etc. The only qualification I would make here is to say that I have never found metaphysics a very illuminating business; but that, I would suspect, is a personal quirk on my part, long antedating my introduction to the Anglo-Saxon intellectual tradition.

What does distress me, and that was the point of my references to personalism, etc., in my article, is that I and other Christians like me can move easily in that world, but that it seems to mean no more to secular man than the old manual theology did. Many of the most recent insights of Christian thinkers have meant much for Christians but just about nothing for anyone else. This leads me to think that we may not be asking the right kinds of questions, or that the kinds of interests we Christians are prone to have may render us inept and unskilled in dealing with the real problems of real men.

Here is a question I have often asked myself. Is it possible that the Christian and specifically Catholic tendency to want ultimate answers, to get to the nature of things, is in itself a primary obstacle to dealing effectively, rapidly and imaginatively with social and political problems? I have asked myself this kind of question because of a persistent discomfort when I hear most of the standard explanations as to why Catholics have not been in the forefront of social movements and social change. It is said that the trouble lies not in metaphysics, but in a faulty metaphysics; not in theology, but in a defective theology; not in philosophical anthropology, but in a bad anthropology. There is, to borrow again an expression from the analysts, a clear "family resemblance" in these explanations: whatever the field, they tend to run along the same lines. One can't very well argue against explanations of this sort, since they all depend on the faith that better things can be produced; and who can say they won't be? But one can well inquire whether the traditional Catholic tendency to give first place to metaphysical, theological and anthropological questions is not one reason why social and political problems have always been accorded a derivative importance; and why man's temporal life has never been taken with full seriousness—not seriously at all sometimes.

Perhaps we have assumed all too blithely that if we can solve the large questions of life and death we can then move easily toward a solution of the lesser questions of food, clothes, shelter and social justice. In fact, the shift is not so easily made. Two very different ways of thinking, framing questions and acting come into play. One reason I am attracted by Cox's suggestion that we try casting our theological thought in political and sociological, rather than metaphysical or existential terms, is that we might be in a better position to make the shift. We will then have been trained, in the first place, to deal with man's concrete life rather than being forced, as we are now, to move from one dimension of thought to another, very different, one. Ultimate questions are by no means useless or meaningless or hopeless. But perhaps we have allowed ourselves to become obsessed with them. That is really all I wanted to say in my article.

DANIEL CALLAHAN

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THE UNLIVING THEATER

THE STAGE

Every now and again, a reviewer should lay his prejudices on the table. So let me say right off that my first evening at the Vivian Beaumont Theater ran counter to so many of my dearest ones that judgment was soon numbed, and what follows is a swampland howl of purest bigotry.

To begin with, all of the Lincoln Center interiors give me the shakes, from their Kafkaesque basements to their Planetarious ceilings. (So profound is my fanaticism on this point that I don't even like the garage, which looks like a drive-in morgue.) The whole complex could have been laid out by Philip II to house his ancestors—except that the real Escorial is actually a little more homey, a little more fun.

It is impossible to imagine anyone having any kind of good time in this mausoleum of culture. Straight comedy would rattle around grotesquely in it. But the mood is too manichean even for tragedy; too abstract for Japanese no-plays. If it was a church (which in its less gloomy aspects it almost might be) you wouldn't be able to pray in it. If it was a hospital, the patients would all die of melancholy. The whole affair seems to be based on a serious misconception of culture, art and the human eyeball.

Thus the bigot revels in his own excesses. The Vivian Beaumont Theater is actually the pleasantest of these buildings—which is equivalent to calling it the most tasteful slumber-room at Forest Lawn. The seats have the names of benefactors pasted on the back, like rows of tombstones. The stage is not built to human proportion, so that the actors look absurd and ineffectual, like insects swarming. Mob scenes dwindle to nothing; individual actors are cruelly isolated and exposed like lepidoptera pinned to the wall.

I doubt if I could enjoy any production of anything in this setting. But Herbert Blau's production of Buechner's "Danton's Death" seems to take everything that is worst in the setting and double it.

Prejudice 2, the play. "Danton's Death" belongs to the period when German philosophizing and 19th-century romanticism had met in a noxious blend, and German literature was still filled with the escaping gas (much of it leaking straight from the great zeppelin, Goethe). Schiller's "Don Carlos," which had a run at the Lincoln Repertory Theatre last season, may be taken as one example of how this affected the theater. In

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This is Mount Mercy College, a four-year liberal arts college for women in the cultural center of Pittsburgh, Pennsylvania

*FROM THE INAUGURAL ADDRESS OF SISTER M. THOMAS AQUINAS, R.S.M., PRESIDENT, MOUNT MERCY COLLEGE

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"Don Carlos," Schiller mocks up a historic setting as spurious as anything in Walter Scott, and plunks a group of Germans in front of it, who proceed to discuss life etc. in a series of prose arias, never far removed from opera (in fact opera and theater have never been closer); while off-stage, picture-book history gallumphs along at a tangent. The great events which theoretically spark the drama, are totally unreal and theatrically trivial. Philip II could be replaced by Caesar Augustus with only minor changes in the basic plot. What really matters is the sentiments of the characters—that is, of the author.

Georg Buechner was temperamentally opposed to Romanticism and his masterwork "Woyzeck" did much to counteract it and set the German stage moving, eventually, Brechtwards. But the sins of writers are often visited willy-nilly on their temporal next of kin, and the "Death of Danton" is still much closer to Schiller than it is to Brecht. (The contrast with Brecht is perhaps the most instructive part of the evening.) Again, the characters soliloquize operatically in the midst of great events—and again the great events could go away, for all their organic importance. They are used largely as window-dressing: there is no need to put people in fancy dress to express these thoughts. When Danton muses about life and death in his cell, the fact that he is Danton adds little or nothing to the quality of his musing. He could turn out to be Dr. Faustus passing through and no one would be the wiser.

Nor is there any real human encounter in which the characters might define themselves. The woman Danton makes love to is everywoman, and since he rhetoricizes the whole time away with her, we never get to know the girl. Likewise his friends are everyfriend, and Robespierre his enemy is everyprig. There is no sense of shared life between these two, so their one meeting in the play is theatrically empty. They have no special "look" (in the Sartrean sense) for each other.

The only thing you can do with this play, at this date, is to run it as close as possible to straight recitation, emphasizing the qualities of language and thought and cutting the specious moiling and churning to a minimum. Mr. Blau has done the opposite, sending his actors careening wildly across the super-duper stage, in meaningless forays, and extracting, or failing to contain, some horribly over-ripe performances, notably that of Alan Bergmann as Danton.

In its physical aspects, the play looks like nothing so much as a pre-Griffith Hollywood spectacular. The dimensions of the theater mock the production's pretensions, except at those rare moments (e.g. the meetings of the tribunal) when part of the stage is thrown away and a smaller screen is used. The acting is haphazard, as if based on no very clear idea of what the other fellows are up to, but Robert Symonds does provide a genuine interpretation of Robespierre, which he might use in a play sometime.

To end on a more serious note: theater at Lincoln Center has so far been a puzzling disappointment to just about everybody. Even when the Center plays for safety, it manages to land on its face. Engaging Mr. Blau seemed like a good move, yet the first results are not encouraging. For want of a rational explanation, I can only fall back on architectural mysticism—nothing good can come of those buildings. They are the home of the unliving theater.

WILFRID SHEED

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DULLSVILLE

THE SCREEN

The opening shot at the Third New York Film Festival in September was "Alphaville," a science-fiction comedy-thriller made by the highly touted French director, Jean-Luc Godard. At the time of the Festival, the film received yes-and-no comments; and, now that it's being released generally, the time has come for me to put in my two cents—which go in the no column. Of all the so-called New Wave directors, Godard, more than any other, divided reviewers into advocates and detractors. It seems to me that after his interesting start in "Breathless," Godard has gone steadily down hill. His cinema technique is bright and stimulating, but the content of his movies and his in-jokes (mostly referring to other films and their makers) are becoming more and more self-indulgent; and he probably doesn't give a damn what reviewers think. He still has his followers.

Set in the future, "Alphaville" takes place in the cap-

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ital city of a far-out galaxy where a computer is the boss of all it surveys. To this never-never land that has dehumanized man comes a secret agent from earth (Eddie Constantine) bent on destroying its electronic brain. After Godard, who wrote as well as directed the picture, establishes the world of the future with some amusing satire and lively camera-work of chilly sets and modern Paris, he lets his movie become a melodrama in which the secret agent saves a sad creature (Anna Karina) by teaching her and convincing her that love is the important thing. Since most of the cast portray their roles in a manner as dead-panned as cartoon figures, the acting gets rather monotonous, but so do the repeated situations, the jokes, the settings, and the preaching. If Godard wanted to play around with science fiction and get highbrow about the future, he should have gone beyond Wells's *World of Things To Come,* Huxley's *Brave New World,* and Orwell's *1984.* Perhaps he had nothing new to add. Certainly his main message, though nice, is hardly new: Love conquers all.

As far as I was concerned, starting the 1965 Film Festival with something as dull and uninspired as "Alphaville" was a mistake. I would have started with "Mickey One" (reviewed here in October 22 issue) or with the handsome new Visconti opus "Sandra," or with Dreyer's extraordinary, long-awaited "Gertrud," or Satyajit Ray's slow, dreamy "Charulata," or even with (although I'm not as keen about it as other reviewers are) the stirring Czech "Shop on High Street" (all of which I shall cover when they open in this country). All of these are Festival films; but then so is "Alphaville," which is the latest work of a leading director, and a festival is a fine place to keep us informed on what the new films are up to.

Program Director Richard Roud and Festival Director Amos Vogel chose the pretentious "Alphaville" as their opener; and that is their privilege. No matter which films they would have selected, someone would have crabbed about the choice. Even my preferences named above would have drawn a few boos. According to the critics of the Festival, the men who run it just can't win. And the smart thing seems to be for everyone to take a sock at the selections, their selectors, and at the Festival itself. I, for one, or two or three, think the time has come to give these hard-working men and their staff a hand for the good job they have done this year and in preceding years. The Festival was extremely well run and offered us an opportunity to see some good interesting new films as well as some bright items in the retrospective department, especially Von Stroheim's "The Wedding March" and Bette Davis's performance in the amazingly dated "Of Human Bondage." The Buster Keaton program gave us new and old: the new, charming Canadian travelogue with Keaton as "The Railrodder," the mystifying but fascinating Samuel Beckett short expertly directed by Alan Schneider called "Film," and the hilarious old 1925 comedy, "Seven Chances."

I could have done without the German "Unreconciled" and the Canadian "Caressed," but I would have been sorry to miss the Swedish "Raven's End" and the Indian "Shakespeare Wallah." But so goes it: one man's meat is. No doubt each reviewer will have his favorite in the Festival and his most hated. So be it. But I wish the reviewers wouldn't feel they have to run down each other and their choices. Next year let the crabbers stay home. But let's continue to have the New York Film Festival.

PHILIP T. HARTUNG

BOOKS

What it meant to be German during World War II

Absent Without Leave

HEINRICH BÖLL

McGraw-Hill, $3.95

JUDITH SKLAR

After three novels in as many years, Heinrich Böll is at last beginning to get the recognition he deserves. His two previous books were a rather extended history of a German family over the last fifty years, and a bitter satire of hypocrisy in post-war Germany. His latest work, *Absent Without Leave,* centers on the war, yet never describes it directly: a tactic which reflects very accurately the German experience itself. The war is a great void in everyone's life, something remembered fitfully if faced at all. Yet quite obviously it is the one major episode of everyone's life. By writing all around the subject without ever confronting it head-on, Böll nonetheless shows very clearly what those years meant.

In the title story, Wilhelm, the narrator, wanders through present-day Cologne musing about the events that surrounded his marriage to Hildegard Bechtold on September 22, 1938, the day he went absent without leave from the German army. Wilhelm presents his story not as a completed record but as a kind of coloring book—he suggests outlines; we fill them in. His method

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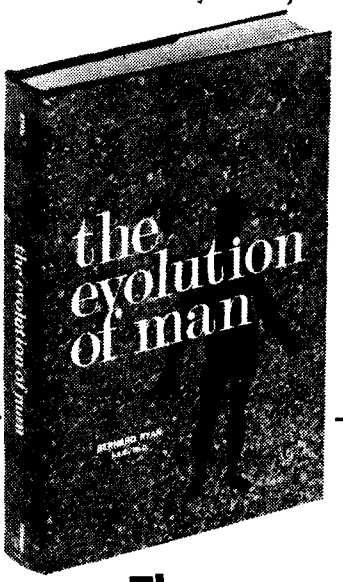

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enables him to evade most of the central facts of his experience. He strikes an ironic pose—he is a bystander, whimsically relating incidents—but in fact he cannot bring himself to say anything clear or concrete.

This vagueness of Wilhelm's makes him hopelessly coy. He leads us on, he dodges, he deceives, he plays games, trying to make us see meaning and justification where he himself cannot. Perhaps, as he says, he didn't believe in "the Nazi business" and really wanted nothing more than to become "unfit for duty"; but he was too weak, too ineffectual to become anything more than "exempt from shooting," and that was not enough. He is just as estranged from today's world and approves of it to the same degree—he is a tea-drinker among coffee-drinkers, a pedestrian among motor cars—but he has as little strength and influence now as he had in 1938. He will be a compulsive hand-washer all his life.

Wilhelm is simply too self-pitying for us to pity him, too pompous and too heavy-handed for us to like him. Böll bears down too hard, the language is involuted and oppressive, there is too much pretension in the character and in the manner, and Böll ends by alienating us altogether.

This is not at all true of the second novella, "Enter and Exit." The story deals with two days in the life of a German soldier—the day he prepares for mobilization, and the day he returns to Germany from a prisoner-of-war camp. When the war broke out he was young, completely undisciplined, and full of spirit. When the war was over he was old, bitter, and full of disgust—a man for whom the words "man" and "stupid" had become synonymous—but he had preserved his humanity with his love for his wife, a woman whose voice "never sounded like marriage." Böll tells us nothing of the war itself, but it is utterly apparent in the changes in his protagonist's character. Böll has captured the man, made him palpable, and forced us to understand the atrocities of war in the same act.

The brilliance of the story is in its simplicity. It is understated throughout—when the young man sees the war as free cigarettes, as putting marriage in women's voices, as depriving things that are funny of their funny side; when the veteran sees his country as a 100 per cent mark-up on cigarettes, as a place where doctors, priests, and "nightclubs" have telephones. The observations are dispassionate, but the emotion that is omitted is ruthlessly conveyed and gives "Enter and Exit" all the power that "Absent Without Leave" lacks.

Seeds of Liberation

EDIT. BY PAUL GOODMAN

Braziller, $7.50

EDWARD T. CHASE

"Yet there was not a single man who foretold that there would be a mighty revolution." So observed de Tocqueville of the 18th-century writers who collectively had identified all the signs of the *ancien régime's* mortality, only to miss the big point. Editor Paul Goodman, whom Seymour Krim affectionately identifies as "a national irritant," cites this with relish. For the purpose of his *Seeds of Liberation*, an ambitious collection from the decade-old "little" magazine, *Liberation*, is to quicken one's sense of the incipient revolutions in our midst. Mr. Goodman and company stake their all on change. In our day of deterrence by hydrogen bomb, this is not a posture to be dismissed as ritualistic.

But what are the changes that represent authentic revolution? It is always crucial to know. Misreading the portents of revolution is common and it can sometimes be fatal, as we learned in Cuba and as we may be discovering in Vietnam. What contributor Martin Luther King, Jr. calls "the terrible peace" of the South, for example, a "peace" hitherto preserved by bigotry, now nears its end. As King demonstrates in his essay, *Our Struggle*, it has been the Southern Establishment's unfailing misreading of men and events that has assured the Movement's escala-

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tion to its present irreversible pitch. We must remember to save a corner of the new Pantheon for liberty's heroes for monuments to Bull Connor, Sheriff Jim Clark and Governor Wallace. King details how each step-up in intimidation by the white Southern leaders—first single arrests, then group harassments, then mass physical reprisal -- widened support for the civil rights cause in an almost mathematical ratio of cause and effect.

Well, are beards and dirty blue jeans —"violating the bourgeois dress code," as one contributor lugubriously puts it—significant portents? On the evidence presented here, no more so than Hondas, guitars and pot, which are *de rigueur* for certain temperaments, perhaps, but mandatory for membership in the revolution. In fact, the increasing presence of squares in the Movement's ranks may be the best index of bona fide change. The most hip activist college student groups now feel that the racial integration issue is becoming passé.

This volume's considerable virtue is that it helps one assess what is significant and what merely sentimental or perverse in the astonishing renaissance of protest and accompanying reform that has swept the country since our release from the torpor of the Eisenhower decade. Mr. Goodman has assembled the contents under five major headings: (1) a section, "A Modest Utopia," consisting of a statement by *Liberation's* editors crystallizing the magazine's radical non-Marxist, non-Liberal-Establishment creed; an essay by Kenneth Boulding pleading for major expenditures for research to attain peace; and Albert Camus' famous "Neither Victims Nor Executioners" asserting the realism of Utopianism; (2) A section entitled "The Task of Reason: War and Nonviolence," thirteen pieces on the peace movement, with emphasis on the case for unilateral disarmament and the effectiveness of non-violent resistance; (3) a section of thirty-one pieces on "The Challenge to Community; Colonialism and Civil Rights"; (4) a miscellany of fourteen pieces more or less celebrating the eternal verity that man must be our cardinal reference point, this section called "The Center is Man" and distinguished by its reprinting of the remarkable statement of "The Ad Hoc Committee of the Triple Revolution; Cybernation—Weaponry—Human Rights"; (5) a brief concluding section of twenty-three poems rather inexplicably gathered under the heading "The Beginning."

This is a vast canvas, with much topical variety, even greater variety in emphases, and the greatest variety in the level of the writing, alas. My favorite, "Politics on the Other Side of Despair," is a superbly written case for unilateral dedication to disarmament and peace by that nonpareil of pacifists, the venerable A. J. Muste. More typically, *Liberation* editor Dave Dellinger contributes a valuable first-hand report on Castro Cuba that is absorbing but is not without its embarrassments intellectually. It's funny that such an avowed zealot for unbiased reporting should castigate the United States' military belligerency for 46 pages, exhaustively report on Cuba's near-total innocence, the U.S.A.'s near total depravity, and never once confront the issue of Cuba's complicity in the installation of long-range Russian nuclear missiles.

Make no mistake about it, though, this is a book to be read with the utmost seriousness and, mostly, with rejoicing. By vividly clarifying how remote the individual American has be-

David Francis Sweeney OFM

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HAMISH SWANSTON

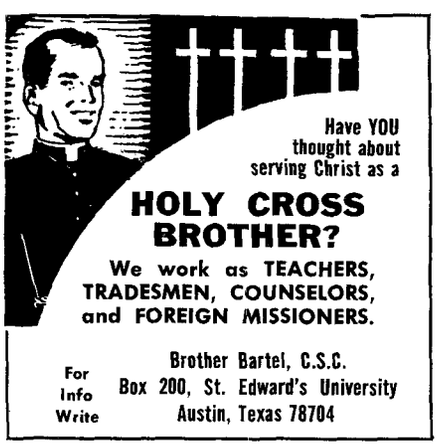
Mr. Cuénot has written a splendid biography of Teilhard. He has presented us with the facts, with dates and measurements and diary entries; more than this cannot be demanded of a biographer of so recent a man, but Cuénot has given more, he has shown that the basis of Teilhard's reputation, and his real greatness, is in the man himself rather than in the expressions of of the man in his life as anthropologist and Jesuit. Teilhard's claim to our attention, Cuénot shows, is his character as a man of God in the world of God. He is a modern man who touched life at so many points that no single description can contain him. Cuénot has recognized this, and therefore presents evidence from many directions and leaves us to recognize where they converge.

The evidences suggest a man who was first of all a man happy among men. The Rector of Loyola House, Park Avenue, says of Teilhard at the time when he was working in the Wenner Gren Foundation: ". . . at evening recreation he was always entertaining, sometimes in a deep discussion, sometimes in a light-hearted conversation. He could be merry and had a fine sense of humor." A young French priest who talked with him far into the night said of this conversation: "He taught me that true humility is identical with the highest degree of boldness."

He could speak with humanists and Buddhists with a real desire to learn the truth. As Cuénot says, Teilhard's first attention was given to whatever struck him as valid in the viewpoint whether of the unorthodox or of the sinner. Teilhard was ever open-minded, ever ready to be taught. It is a sad comment on our present circumstance that this was felt by so many, Catholic and atheist alike, to be an unclerical characteristic.

Whenever Teilhard spoke of truth it was grounded in the person of Christ. Christ is at the center, He is the aim of all our seeking, whether we seek as Christians or not. If Christians would realize this, it would be real for others: "the only way to overcome Communism is to present Christ in His true light: not an opiate (or distraction) but the essential driving force behind a hominization that can never reach its full development of energy except in a world whose peak is open to love."

Teilhard could find Christ wherever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he found the "definitive plentitude of the smallest fact grasped in its total, concrete reality" (as he wrote in an epitomizing essay, *The Spiritual Power of Matter,* published now in the volume entitled *Hymn of the Universe*). In a real sense his vocation was that of a contemplative. He sat down before the facts, humbly, like a child.

He wrote home from Egypt, where he taught before continuing his studies for ordination, and whence he wrote some charming letters now collected, full of enthusiasm, not for the monuments of a civilization that had made a covenant with death, but for the rocks beneath them, the solid ground of existence, the rocks that witnessed to God's living action. He came at last to formulate his faith in a letter from China: "Adoration's real name, I am beginning to understand, is Research, qualified only by its passive counterpart, confident submission to obstacles that cannot be overcome: all this under the sign of faith in the future of the universe."

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**David Daiches, Commentary*

DOUBLEDAY

JOHN LEO

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We have too often linked Christianity with the culture of the arts-man, too often looked back to medieval illumination and baroque music, Teilhard wished to begin at another point altogether: "Man can be understood only by ascending from physics, chemistry, biology and geology. In other words he is first of all a cosmic problem." Teilhard felt pity for those "who take fright at the span of a century or whose love is bounded by the frontiers of a nation." He felt a sympathy with the universe because he felt it to be an expression of God's creating and redeeming love. All created things seemed to him to be purposive. The world seemed an "actively converging cosmic setting" which makes demands on men to help in the work of building up the kingdom of God: "Let us then, for love of our Creator and of the universe, throw ourselves fearlessly into the crucible of the world of tomorrow."

Teilhard spoke to all conditions of men, directly and realistically, with a genuine concern for their lives. And the people he talked to, from professors to janitors, grew to see what Christianity was about, grew to realize that it was for them that Christ died and lives. It was not an empty gesture that though not a single one of Teilhard's companions on the famous *Croisiere Jaune* was a practicing Catholic, not a single one of them was absent from the Mass he celebrated on New Year's Day 1932 at the Laing-chow mission.

Earlier Teilhard had shown the Catholic intellectuals of Paris that the Church was the context of their thinking, that the Christian religion was open to new ideas and new formulations of the truth. He developed for the students of the Sorbonne a theology of the layman. Other clerics, many of them good men, had made it appear that lay activity was at the periphery of the Christian work, that it was justified only by a concession of the Church to men's weakness.

Teilhard made the students realize that work in the world, human association and endeavor, was the immediate response to a Christian vocation, that

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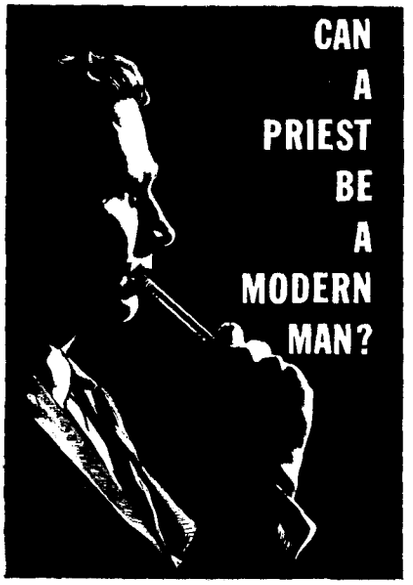

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they could co-operate with Christ in the redemption of all things, that the layman is at the center of Christ's activity in His universe.

Teilhard's vision of the world and its future is one which awakens in many of us a sense of God's immediate presence. Further, he teaches—and it is a significant pointer to the success of his teaching that it has become a commonplace in modern theologizing—that we must be more careful about our convenient distinctions of secular and sacred. He shows that things are not secular, but that they may seem so when looked at through secular-tinted spectacles. God has loved the world. He has seen it to be good. He has given His Son for the World. There is nothing specifically Christian therefore in rejecting the world and looking for another context more obviously religious. Quite the contrary. We have to work for the time when there shall be from all the physical and psychic energies in creation a hymn of universal praise.

CORRESPONDENCE

(*Continued from page 171*)

fice of the Holy See to the ancient limits of its primacy, to restore to the Episcopate the prerogatives which have been confiscated by Rome, to abolish the temporal government, which is the prop of hierarchical despotism, to revise the matrimonial discipline, to suppress many religious orders and the solemn vows for all, to modify the absolute rule of celibacy for the clergy, to admit the use of the vernacular in the Liturgy, to allow a larger share to the laity in the management of ecclesiastical affairs, to encourage the education of the clergy at universities, and to renounce the claims of medieval theocracy, which are fruitful of suspicion between Church and State."

The author, of course, is Lord Acton, and the words omitted as indicated in the second paragraph are "in 1867."

EDWARD ENGBERG

Reformation Sunday

Providence, R. I.

To the Editors: Invariably I am stimulated by what Robert McAfee Brown writes. His latest, "Reforming Reformation Sunday" [October 15], did not disappoint me. The article has a needed message, and the message is timely. I am ready to listen to it, especially to its sincerity and honesty. But I should like to qualify it in some respects.

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"THAT WAS THE WEEKEND *that was: The Baby Left came out to play, as expected, and there was the Senile Left tottering forth delightedly to greet them — new comrades to man the rickety old barricades as they have not been manned since the popular front days of the 30's. In 1965, however, popular front has become Pop Front. The orders went out: cool the draft. Tear up your card. Lie Down. Fake faggotry, drug addiction, football knee. Kicks, man.*"

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I feel that I am in a position to do this without giving offense, since my writing on Reformation History (e.g., *The Reform of the Church,* and *The Unreformed Church*) will show that I am neither obscurantist nor reactionary in this area of historical scholarship. For example, the statement that the Church "employed every means at her disposal to silence and even destroy the voices clamoring for the reform" is a sweeping generality. Not to be overlooked are the two classical *loci* among reform documents: Pope Adrian VI's *Instructio* to the Diet of Nürnberg (1523) and Pope Paul III's *Consilium de emendanda ecclesia* (1537). In all papal history it is difficult to find more honest, abject professions of abused responsibility than these reports. The universal chaos and decline of the pre-Reformation Church are here clearly traced to the corruption of the papal court (*Curia Romana*).

Unfortunately the spirit that inspired these documents never moved into the life of the Church. Yet it is a matter of history that the reformers openly reviled and condemned them. It is also a matter of history that the reformers refused to attend the Council of Trent despite the invitations which were offered to them. Doubtlessly they had their own good reasons for absenting themselves. This I do not question. But when Dr. McAfee Brown asks for a "note of penitence" on Reformation Sunday, I understand what he means. In question is not this or that historical episode, but rather the broad principle of evangelical humility. In the context of history no one is totally right, no one totally wrong; it is never a matter of all good on one side, all evil on the other. We have all sinned, and all have need of a day of atonement. . . . .

(REV.) ROBERT E. MC NALLY, S.J.

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REVIEWERS

JUDITH SKLAR *is on the staff of a New York publishing house.*

EDWARD T. CHASE *writes frequently on cultural and economic questions.*

FATHER HAMISH SWANSTON *is a member of England's Birmingham Oratory.*

I may be prejudiced about Rosary College

By Donald J. Thorman
Author of The Emerging Layman

But here's why...

Let me make a clean breast of it right from the beginning and admit what all my friends know. Namely, that I'm a professional public relations consultant and that Rosary College is one of my clients.

But I ask you to believe that's not the reason why I think Rosary College operated by the Dominican Sisters of Sinsinawa is one of the finest Catholic women's colleges *anywhere.*

The fact is, I've always thought this about Rosary—but for different reasons.

You see, I was born and reared almost within the shadows of Rosary College. As a young boy I early got to know her beautiful campus.

Rosary Abroad

A second World War came and went. Before beginning work on a master's degree I attended a summer school session in 1950 at Fribourg University in Switzerland.

It was thus that I first saw Rosary in Fribourg where students from Rosary (and other colleges) can spend their Junior year if they wish. It is celebrating its 40th anniversary this year.

Rosary in Florence, Italy also has maintained Pius XII Institute since 1948 for graduate study in the fine arts and awarding master's degrees to American students.

New Insights

Thus, my respect for Rosary grew as I learned more about her and as I became more sophisticated about the world of education.

In 1962, a book of mine was published which put me on the lecture circuit all over the nation and I became acquainted with the campuses of many of the finest Catholic women's colleges.

I learned one almost unfailing basis by which to judge the overall excellence of such schools during a short visit—their art department and how it reflected itself throughout the school.

On this basis, Rosary scores an A-plus. Each building demonstrates the concern of the administration and faculty to make aesthetics part of the life of every student. The works of Chagall, Dufy, Rouault, and Faggi are typical of the art to be found within Rosary's ivy-covered walls.

Mature Evaluation

At this stage in life, knowing Rosary College and the world of higher education from both the inside and outside, I can offer a mature and accurate evaluation when I testify to the fact that Rosary is one of the best women's colleges (Catholic or otherwise).

The faculty has an extraordinary range of "good" degrees—master's and doctor's degrees earned from the finest educational institutions here and abroad.

And the faculty—both religious and lay—is encouraged to concentrate on top-flight classroom teaching, a disappearing art in these "publish or perish" days in education.

Greatest Asset

As I learn more about Rosary College, as I work with her President (Sister Candida, O.P., with a Ph.D. in Political Science from the University of Chicago, a consultant in Church-State relations), the administration, the faculty, students and alumnae, I have reached one certain conclusion.

Among all Rosary's many charms and values, her greatest asset is—*her pioneering spirit!*

Rosary College has never been content to be in step with the times; she has always tried to be ahead of them.

Rosary has a long history of firsts—first Catholic college with the Junior Year Abroad, first Catholic college selected to conduct a foreign language institute under the NDEA, first and only liberal arts college to have a Graduate School of Library Science accredited by the American Library Association. And the first Sister to receive a Guggenheim fellowship was a Rosary faculty member.

Even now Rosary has recently announced another historic first—*the first Catholic college in the nation* to award both a bachelor's and a master's degree in only four instead of the usual five years in certain areas of study.

If you are thinking of attending a women's college next fall or if you have a daughter who is, I urge you to take time to learn why over 1000 young women from all over the U.S. and 13 foreign countries attend Rosary College.

Write a letter or card today to Sister Candida, president of Rosary College, to find out more about why I'm prejudiced about Rosary.

Sister Candida, O.P.
Rosary College
7900 West Division Street
River Forest, Illinois.

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